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REPORT

of

The Findings Committee

of the

NATIONAL HOME
MISSIONS CONGRESS

in session at

COLUMBUS, OHIO

JANUARY 24-27, 1950

INTRODUCTION

I. This National Home Missions Congress is the second such gathering sponsored by the Home Missions Council of North America. The first was held in Washington, D. C. in December 1930 as a phase in a Five Year Program of Survey and Adjustment in which the Home Missions Council had the active cooperation of other general interdenominational agencies. This Five Year Program was occasioned by the recognition of the far-reaching changes in American life and in the work of the Church which followed in the wake of the first World War. Many of its hopes and plans for advance in home missions were inevitably modified by the depression.

The present Congress is the culmination of a series of studies initiated at the close of the second World War and which have been concerned with the problems and opportunities of home missions in the post-war world. Preliminary reports of these studies have been made at each recent annual meeting of the Home Missions Congress. The body of delegates assembled here is perhaps the most widely representative group that has ever attended such a home mission gathering, including as it does pastors, laymen, both men and women and young people, Board members and staff, missionaries from widely scattered fields, representatives of Theological Seminaries and Colleges, and of many related interdenominational agencies and of other causes of the Church.

The central purpose of the Congress has been conceived of as a review and appraisal of the entire present enterprise of home missions in the light of all significant present conditions and trends in America and the world, and the charting of the course to be followed in the years ahead by the Home Missions agencies and by the Church as a whole in the fuller attainment of the objectives of a Christian America and a Christian world.

II. As we have entered this Congress we have realized that we have solid ground on which to build. We have no sense that Home Missions has failed or that we have to start *de novo* to create a missionary enterprise adequate to the day. Over the years, Home Missions has done a difficult task well, according to the needs and the resources of each period. With simple beginnings, its development paralleled every stage in the development of the nation as it sought to extend the preaching of the Gospel, to establish and nurture the institutions of religion, to lay the foundations of Christian community life, to extend a ministry and fellowship to all types of people, to serve in all areas of need that challenge Christian conceptions of well being, and to impress the spirit of Christ on all of life.

Obviously, such a task could never be completed, partly because it was always beyond the capacity of the Church but partly because neither the nation nor the Church ever stopped growing and changing. Our present problem is in part that we still have unmet the historic needs for evangelistic outreach, for new church development and for missionary service, in larger measure and with greater urgency than ever. But it is even more because the day for which this historic program was developed and to which it was relevant has gone. The present day demands new insights, new emphases and, above all, a new spirit, purpose and practice of unity. We may well thank God for all that the home missionary forces have accomplished to this point. But we must accept the responsibility to give our day as devoted and as consecrated a service as they gave theirs.

III. While we recognize with the Amsterdam Assembly of the World Council of Churches that the mission of the Church is fundamentally the same everywhere in the world and that the churches of the West as well as the East now confront a missionary situation in which the claims of the Gospel are to be asserted over against aggressive alternative faiths and anti-faiths, we believe it is necessary to take account of distinctive elements in the environment and task of Home Missions in America. We would affirm the validity of the historic home missionary aim—which is nothing less than the bold intention of Christianizing the life of our nation. We believe that in a definable sense this is a realistic goal. Despite the inroads of secularism, the indifference of multitudes of nominal Christians, and the slow pace of evangelization, a large majority of the people of the United States and Canada would acknowledge that the best elements in their common life derive from the Christian faith and tradition.

Mr. T. S. Eliot has pointed out that a culture which avows Christian origins remains in some sense Christian until it is positively displaced by a different form of society. This displacement has occurred in many parts of the world in recent years. It has not happened in America. Christianity is a mass-movement among our people. The norms by which we judge our private and collective behavior have their sanction in the Christian faith and ethic. Within the last five years the American people, acting through their government, have performed acts of international generosity which cynics would have judged impossible for any nation. That this generosity has not been without consideration of self-interest does not remove the large element of authentic altruism from such actions nor alter the fact that they are motivated in part by a genuine Christian concern.

We believe that in this setting the Church has certain duties which may not be as clear in lands where the Christian Community is a small

minority subject to restraint or persecution. In the United States and Canada the Church has such freedom of action and such weight of influence that it is required to assume large responsibility for the character of our society. In this situation descriptions of the Church which suggest that it is an "underground," or "cell," or is driven into the catacombs, become expressions of irresponsibility. The Church in America can prosecute its mission in the open and must dare to speak of the making of a "Christian nation." Where this is true, the Church must appraise its missionary work by exacting standards of competency and effectual action in public life.

CONCLUSIONS AND RECOMMENDATIONS ON PARTICULAR FIELDS OF INTEREST

The following conclusions and recommendations are based on the discussions and findings of the ten seminars into which this Congress was divided.

I THE RURAL HOME MISSION TASK

ASPECTS OF THE SITUATION

Among many aspects of the situation considered were:

1. The contributions constantly being made by the rural churches and communities to the church at large. Rural communities have been "seedbeds" of population and rural churches have sent many members into other churches and have furnished much of the professional leadership of the church at large.
2. The high mobility of the population continues to affect town and country churches.
3. Rural church life is increasingly centered in villages and towns.
4. A rapid increase in the rural, non-farm population, bringing new people, new opportunities, new problems to the rural churches.
5. The typical rural church program is meager. Large numbers of pastors are without special training and without adequate compensation.
6. There are too many small churches for effective service, and there is urgent need for creative adjustments which will bring about a better distribution of churches.
7. The rural churches work with a limited theory of parish work which has not met community needs.
8. A study by H. Paul Douglass appearing in the January, 1950, Town and Country Church, sums up data on trends in over 1,200 rural churches over a 15-year period. This reveals that 40 per cent of the churches were declining in membership, 40 per cent were gaining over 10 per cent, and 20 per cent had stationary memberships.
9. Churches in many types of communities have peculiar problems in accordance with regional characteristics. These are described in the report of the 1949 National Convocation on the Church in Town and Country, published in the February, 1950, Town and Country Church.

RECOMMENDATIONS

TRAINING

The town and country ministry should have the best possible training, cultural and professional, for a career of service in the town and country church.

Seminaries should provide a basic course for all students on social organizations of the community and on church administration for both urban and rural work.

Seminaries should so arrange offerings as to give opportunity for a period of "internship" preceding the senior year of study.

The *national boards of home missions* should take steps to establish a complete in-service training program—on all educational levels—as may be needed denominationally and interdenominationally; this to be arranged in cooperation with agricultural colleges, theological seminaries and liberal arts colleges.

The Committee on Town and Country should bring together teachers of rural church work for exchange of experience and for planning and improving curricula.

LAY PARTICIPATION

We recommend recruiting lay leadership on a wide scale by local churches, and formal installation of laymen in their offices.

The best possible training should be made available to laymen now serving temporarily as pastors in the local churches.

There should be regular and full consultation between minister and lay leaders in the congregation.

There should be a spread of responsibility by rotation of offices.

RURAL ASPECTS OF COMITY

A comity committee of a council of churches is the place to go when a denomination or a community faces a problem of inter-church relations.

We recommend lay representation on all comity committees.

A survey of the field is a prerequisite to good procedure in comity. We recommend that the Home Missions Council prepare *simple* survey forms for interdenominational use.

We commend Section D. 111. 5. a., b., c., of "The Comity Report" compiled by H. Paul Douglass.

Comity should be speeded up by various educational methods.

e. g., training of lay leaders. The Home Missions Council should prepare comity literature for use by lay groups.

SALARIES

Adequate salaries for rural pastors are a means by which better trained ministers and longer pastorates may be achieved; we therefore recommend the following:

1. An intensified stewardship educational program in every local church is of prime importance to the solution of the problem.

2. In order that a greater sense of dignity and worth of calling may be maintained and a more effective Christian ministry be made to the community, we call upon local churches and denominational leaders to recognize more fully the importance of the problem and that they seek more urgently its solution.

3. Denominational bodies should be more aggressive in setting salary standards,—including personal salary, parish expense, such as auto, utilities and postage, pensions and manse,—and in seeking their adoption by the local church.

4. We recognize that the positive practice of comity and the organization of church life on a community or interdenominational basis with the elimination of useless competition among churches, will help to secure a more adequate salary.

5. In some instances denominations may need to assist local churches to meet these standards. Wherever this is necessary, such assistance should be by wise counsel and carefully considered financial grants.

THE SUPERVISION OF TOWN AND COUNTRY CHURCHES

We find and recognize three major patterns of supervision employed for local churches:

1. Supervision of a larger area such as a state, presided over by a full-time executive.

2. Supervision of a smaller area such as a district, in which the executive channels the whole program of the denomination down to the local churches.

3. Supervision of a group of local churches in a limited geographic area aided by a council composed of representatives of the churches.

We recommend that the Home Missions Council appoint a commission whose task it shall be to gather information relative to procedures, and to secure statements or stories from various denominational agencies regarding practices of supervision at these three levels, and that this

compilation be made available through the columns of "The Town and Country Church" or other suitable medium.

SOME ECONOMIC AND SOCIAL ASPECTS

We recommend that every rural church have a "land and home" committee to note farms for sale or openings that exist for small businesses, and encourage the purchase of these farms and businesses by young families in the community.

We recommend that funds for the Farmers Home Administration be greatly increased for loans to tenants wishing to become owners. We call attention to the fact private funds can be loaned through the Farmers' Home Administration to encourage farm ownership by tenants and other young people.

We recommend that the benefits of minimum wage legislation and Old Age and Survivors' Insurance be extended to all farm labor. We recommend that employers of farm labor in our local churches take similar action.

We recommend that church members develop father-and-son agreements for the purpose of keeping farms in the hands of families.

We recommend that denominational agencies study the possibility of making available funds for loans to encourage farm ownership.

We recommend that a written, long-term profit showing lease be used in agriculture.

We call upon state and county councils to conduct institutes on the church and the family farm, in cooperation with denominations and interested local churches.

RURAL URBAN ASPECTS

The Home Missions Council should set up a joint city-rural committee or conference group to consider responsibilities for populations in which both city and rural church administrators have an interest.

Urban churches should assist the rural churches by providing financial resources for home missions to strengthen the rural church; by encouraging members who move out of the city into the "fringe" areas surrounding cities to affiliate with churches in communities where the people live.

In the "fringe" area, the people should have a community church with a small "c". That is, the church should be denominationally related but inclusive enough in its fellowship so as to minister to people with differing backgrounds.

RELIGIOUS EDUCATION

Pastors should be adequately prepared for religious education in the rural church. Field work for seminary students should be provided in rural religious education. The large parish plan encourages thorough religious education through a professional director.

There is need for home study by rural church members; workers conferences for leadership training; camps for the various age groups.

We do not propose that separate curricula material be prepared for use in rural churches, but we do recommend that there is need to consider the situation of the small church in preparing literature.

WOMEN'S PROGRAMS

The main function of women's organizations is to undergird the total program of the church. Town and country church women should become more active in adapting and carrying out women's work programs of study and action. Women's organizations should be kept active in pastorless churches. Town and country church women should know their own community as a basis for effective work.

YOUTH

There is need for youth to be represented on the official boards of churches, local, state, national, so that they may have a fuller share in the total program of the church.

THE CHURCH BUILDING

Inadequate buildings handicap many parishes. A structure can be efficient and beautiful without being expensive. Expert advice should be sought, either from denominational sources or from the Interdenominational Bureau of Architecture, for remodeling or for new construction.

The church must be first of all a place of worship. It must be adequate for religious education, and for week-day activities. The grounds should be landscaped. No matter how small the church is, it should have a plan, and this should include provision for necessary church equipment.

TRANSFER OF NON-RESIDENT MEMBERS

There is need for state councils of churches to establish clearing houses for recording names of non-resident members and transmitting them to councils of churches and ministers.

Persons leaving a community should in general affiliate with a church in the community in which they are taking up residence. The best interests of both church and community are served in this fashion.

DENOMINATIONAL PUBLICITY FOR INTER-DENOMINATIONAL WORK

More should be done by denominational headquarters to inform local pastors and lay persons as to when and how denominations are cooperating in cooperative programs. Such information is highly necessary to help cultivate concern in a vital unified service.

CHURCH COOPERATION WITH COMMUNITY AGENCIES

The rural church should know the other agencies at work in the community. The church should assist in the correlation of community agencies for exchange of experience, for community study, formulation of policy, etc. The church should give direction to creative moral force through community agencies.

THE COUNTY SEAT CHURCH

The Home Missions Council should study and survey the relation of the county-seat or town church to the total program of the church in the county.

The Home Missions Council should study the possibilities of organizing interdenominational church work on a county basis.

Encouragement should be given to developing of a fellowship between town and country through the county-seat church.

THE RURAL CHURCH AND ITS OVERSEAS OUTREACH

1. Material Aid for Overseas Relief

We propose that the Protestant denominational and interdenominational agencies should consolidate the appeals for overseas relief into a single program.

2. Rural Residence for Foreign Students

A vast number of the 27,000 of foreign students in the U. S. A. will return to village society. The above material aid agency should co-ordinate with student agencies of the colleges in order to give these students an opportunity to spend vacations in rural communities, country churches and farm families.

Over-all Strategy

In each city there should be a Protestant strategy covering all groups, especially those of low income.

Wherever its members live, the local urban church has a special responsibility for the people of its neighborhood. As neighborhoods change in racial or language character, there should be conference among the churches involved to determine how the transition should be faced in order to make the adjustment as continuously as possible, rather than the abrupt sale of a property by one group to an entirely different one. Gradual changes in paid personnel and the volunteer leadership should make plain that whatever the predominant social group, the church is a fellowship of all believers.

The church school continues to show little growth even in a time of tremendous increase of the birth rate. A large percentage of the childhood of urban America resides in depressed metropolitan areas. A stronger ministry to the inner city, where a great segment of tomorrow's citizens live, is urgently required, if the church is to overcome secularism and give the Christian witness to the corporate life of America.

Local churches, mission boards and councils of churches should especially address themselves to bringing the Christian witness to the depressed neighborhood, as a sound investment for the Kingdom of God.

New methods of evangelism for reaching persons not now reached by city churches, with more intensive long-term cultivation, should be devised. Likewise methods for the speedier transfer of church membership, and the reclamation of members whose connection has practically lapsed, should be instituted or pressed with greater vigor.

Adequate publicity should be given to every comity allocation, so as to secure a favorable public reaction to work thus cooperatively projected. Denominations should everywhere be required to accept difficult as well as attractive comity assignments.

Because so many missionary problems can be met only on an interdenominational basis, and local missionary funds are in many cases closely integrated with national home mission budgets, denominational missionary boards and agencies should establish a permanent budget category for the support of local interdenominational projects, particularly those in underprivileged areas.

Community Relationships

Urban Protestant churches should look out, not in; they should make a larger place for spiritual ministry to the total community. They should urge their members to accept responsibility in community organizations,

and should provide training for such service. Councils of churches should assist in meeting critical community needs and interpreting these needs to those in authority. This will usually best be done by cooperation with other agencies in the community. It will involve information as to existing and proposed legislation, and adequate church representation on social and civic agencies.

With the aging of the population, churches should develop a whole new ministry to older adults. Counselling service should be developed for persons of all ages, especially those involved in marital difficulties or looking forward to marriage.

The church as a prophetic institution must inspire its members to stand courageously against injustice, wherever it arises. Every effort must be made to engage in realistic social action as well as to minister to the victims of urban living conditions.

The ability of churches to work together in the neighborhood is the acid test of the ecumenical movement. Denominational programs, ministerial training, and parish activities, including the largest possible use of church properties, should all be geared to the larger service of the community. Separately and together the churches have a unique contribution to make to the individual, the family, and the neighborhood.

Minority Groups

Protestantism in America has ministered to a succession of immigrant groups. At first there were foreign language churches which later became bilingual. As assimilation proceeds, churches of whatever origin finally become wholly English-speaking, and are privileged to minister to all the people of their communities. Each new group (Chinese, Japanese; Mexican in the southwest, Puerto Rican in New York) represents a different stage in a long process. This is not being greatly altered by the coming of "displaced persons."

All our churches should seek not so much to conserve a cultural heritage as to use that heritage for furthering the claims of Christ and His church and the enrichment of all American culture. The young people of the second and third generations will otherwise continue to swell the unchurched urban masses. City churches are urged to a sympathetic and appreciative study of each transitional group, whatever the stage of its development.

Local churches, their denominational leaders, and councils of churches, should institute methods of in-service training for pastors needing more adequate training, especially those of minority groups.

Language and literacy techniques should be competently utilized as a means of spiritual enrichment for those handicapped by language barriers.

Housing

The total welfare of people, which is a primary concern of the church, is best secured through wholesome family living. If adequate housing for all families in the nation cannot be provided by private resources, it becomes the responsibility of federal, state, and local government. Housing needs should be met regardless of color, race, creed or national origin, on a non-segregated basis. Christian work in low-cost housing projects may well be conducted and financed at first interdenominationally, at least in some experimental projects, with the understanding that if it seems that a church is to be developed, it ought ordinarily to seek affiliation with some denomination.

Church Edifice Strategy

Unwise financing of church building programs fruitlessly dissipates resources, lowers morale, and deprives many Christian agencies needing adequate support; needless indebtedness may lead to repudiation of obligations, the subsequent loss of esteem for the church, and the tacit repudiation of Christian ethical standards; inadequate planning of church buildings needless and tragically handicaps the ministry of the church for generations.

Basic to all good planning is a careful study of community needs and the bringing together by competent leadership of a program and resources for the particular undertaking. Such a procedure determines the location, the size, and the equipment necessary. It may call for a relocation of present work, the remodeling of an existing structure, the abandoning of an old building, the erection of an expendable unit instead of a monumental structure, or the projection of plans to build a unit at a time.

The location, planning, designing, financing, and erection of a modern church edifice are more than a local concern. They invite the cooperation and the pooling of resources on many levels of denominational and interdenominational life, and particularly the use of the building counsel services of agencies specializing in that field.

The Church and Industry

The churches must always be friendly toward both management and labor. They must stand for the right at all times, with high regard for persons and human values. The official leadership of urban churches should be recruited from all groups largely represented in their communities. Church members should conduct themselves at all times as representatives of the church.

Denominational boards and theological seminaries should jointly provide for ministers and non-ordained church workers in city and industrial areas training as to

- (a) The rise and development of the organized labor and management movements, and their implications for the church;
 - (b) Urban and industrial sociology, particularly the factors that make for industrial change;
 - (c) A program for the churches in such areas.
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Recommended Studies

The Committee for Cooperative Field Research, in consultation with the Joint Commission on the Urban Church, is requested to study

- (a) Criteria for testing the effectiveness of the urban church;
- (b) The characteristics of effective downtown churches;
- (c) The extent to which large scale housing omits provision for adequate churching, with recommendations for nation-wide procedures in approaching development promoters and housing authorities.

The Joint Commission on the Urban Church is requested to make a study of the number, structure, budgets, personnel, and functions of denominational city societies.

The United Stewardship Council is requested to study the effect of present income tax regulations on church giving.

1956 Census

The Congress is urged to appropriate the funds necessary for an adequate 1956 census of religious bodies. The churches are urged to cooperate wholeheartedly with the census bureau, which is counselled to make proper use of such denominational assistance as will greatly reduce the cost of the census and increase its accuracy.

The Use of the Bible

Churches, denominations, and councils of churches should increasingly include the distribution and use of the Bible in their evangelistic programs, and should consider methods of increasing its use within the church membership.

Alcohol

The churches record their deep concern over the increasing advertisement, sale, and use of alcoholic beverages, and the problem they create in the urban life of America. The value of sobriety in the attainment of constructive citizenship should be increasingly emphasized by all churches. Vigorous temperance education should offset the incessant pressure of liquor advertisements by press and radio. The refusal of certain publications and radio stations to accept liquor advertising is heartily commended.

Appreciation

This Congress expresses to Dr. H. Paul Douglass, director of the Committee for Cooperative Field Research, its deep appreciation of his lifetime of service in the study of the work of the church and in particular for his summaries of the recent urban and rural surveys.

III SPECIAL GROUPS

Special groups were not created by the church for the convenience of its ministry but are rather the product of a social order which sets people apart because of race, color, culture, religion, or economic status. Such being the case, the church reaches out to touch these people in the name of the Master to serve them at their point of need and to save them in His name.

General Recommendations

We urge:

1. That the possibilities of a field training program or regional training seminars on an interdenominational and interracial basis be explored by the Home Missions Council for pastors and lay workers. Such a program should meet both rural and urban needs.
2. That each board or agency be encouraged to study the salary level of workers (both lay and clergy) with the aim of setting minimum salary standards commensurate with the training, ability or job assignment of the individual worker regardless of racial or national background.
3. Every effort be made for the recruitment, training, and placement of the choicest personnel available for work with special groups. Training programs for such leadership should call for the highest possible educational and spiritual preparation for such a ministry.
4. The Department of Evangelism of the Federal Council of Churches be urged to include a concern for the Jews also in its program beginning with its present campaign under its Committee on the United Evangelistic advance.
5.
 - a. That the Home Missions Council create a committee to explore the field of available literature for special language groups, publicize such resources, and when necessary seek the service of some denominational publishing house in the preparation of literature needed for special groups.
 - b. Such a committee should also recommend available literature

dealing with evangelism, promotion, and the implications of the new state of Israel.

- c. We further recommend that the Missionary Education Movement consider "The Christian Approach to the Jews" as a possible study theme.
6. Regarding with deepest interest and sympathy the present arrival of the Delayed Pilgrims (DP), the Home Missions Congress calls upon all the denominations of its constituency to be alert and do everything in their power, not only to alleviate the misery and tragedy of this broken household of our evangelical faith, but also to share with them all the riches of our American Christian life.

Theological Seminaries and Curriculum

We recommend that the Home Missions Council make available to seminaries and colleges resources to aid in the study of the migrant problem as an integrated part of the interdenominational home mission emphasis; and that special attention be called to the challenge and responsibility of the church's ministry to Jewish people.

THE CHURCHES AND THE JEWISH PEOPLE IN NORTH AMERICA

I. The American Committee

We rejoice in, commend, and approve the action taken by the Home Missions Council, the Federal Council of Churches, the Foreign Missions Conference of North America, and the International Missionary Council through its Committee on the Christian Approach to the Jews in constituting the *American Committee on the Christian Approach to the Jews*.

II. The Situation

One of every two Jews in the world now lives in the United States. That means 5,000,000 or more Jews. Russia and her satellites have one of every three Jews in the world. The new state of Israel will shortly admit the one millionth Jew. Since Hitler, the center of gravity of world Jewry has shifted numerically, materially, and culturally from Central Europe to America.

In North America the Jewish people constitute one of the three largest minority groups, vying for second place with the Spanish-American minority. They are largely city dwellers. Thus, in 1937, of 4,770,647 Jews in the United States, no less than 4,656,233 lived in cities of 5,000 or more. Jewish people are actually resident in 9,712 American communi-

ties. Consequently, they are to be found in a high percentage of the parishes or communities for which our churches claim spiritual responsibility.

Social phenomena which characterize Jewish life today include, among others:

1. Secularism in our day is not only a Christian, but also a Jewish problem.
2. Assimilation of the Jewish people into American life proceeded rapidly until it was largely checked by a renewal of Jewish consciousness in the wake of Hitler's anti-Semitism and of the emergency of the State of Israel with its attendant Zionist agitation.
3. As a consequence of the above trends, many Jewish people have drifted away from the Synagogue or Temple. Like so many others today, large numbers of Jews are religiously adrift.
4. Coupled with the above disintegrating influence at work within Jewish ranks is the distressing and regrettable evidence of increasing anti-Jewish prejudice, not only outside, but unfortunately even within the churches themselves.
5. The influx of so many newcomers from abroad who are so largely victims of anti-Semitism creates responsibilities and problems of all kinds.

III. *Needs*

In humble recognition of the situation among our Jewish neighbors and in the firm conviction that Jesus Christ is God's answer to the whole world's need, we believe the time has come when the Home Missions Council and other related bodies must not only give more prayer and thought to the Church's responsibility to the Jewish people, but must also take positive and concrete action.

IV. We submit the following recommendations:

1. That the Home Missions Council urge as strongly as possible upon all of its cooperating bodies, including the Y.M.C.A., the Y.W.C.A., the Student Christian Movement, and the Student Volunteer Movement, prayerful consideration and aggressive effort and action to put the following recommendations approved by the Amsterdam Assembly of the World Council of Churches into the earliest and fullest possible operation and practice.
 - (a) "We call upon all the churches we represent to denounce anti-Semitism no matter what its origin as absolutely irre-

concilable with the profession and practice of the Christian faith. Anti-Semitism is sin against God and man."

- (b) "We recommend all member churches to seek to recover the universality of our Lord's commission by including the Jewish people in their evangelistic work. We further recommend that these churches give thought to the preparation of suitable and useful literature for this ministry and to the preparation of ministers or clergy well fitted to interpret the Gospel to the Jewish people."
2. We commend the efforts of those denominational and interdenominating agencies which have already assumed some responsibility toward the Jewish people, and we urge all others to take specific and corporate action in this field. The importance of women's groups and other auxiliaries in the church must not be overlooked.
 3. We appreciate the necessity of promoting friendly relations involving goodwill, understanding, and cooperation between Christian and Jews.

We would emphasize, however, that the full Christian obligation toward the Jewish people involves, in addition to all this, the actual presentation of the claims of Christ to them as to all men. Therefore, we urge that in all programs of evangelism the churches make adequate provision for inclusion of the Jews in such. Our commission is to teach, to preach, and to share Christ with all men in boldness of faith.

4. In order to give effect to the above recommendations, we ask the Home Missions Council to set up an adequate working budget.

AMERICAN INDIAN

A. *Number, Distribution and Characteristics*

According to the Bureau of Indian Affairs 393,622 persons in continental United States were designated as Indians in 1945. This shows an increase through the years and it must be remembered that many are not enumerated as Indians, especially those of mixed blood, the Hoover Report stating "The number is probably quite large and is not known."

B. *Religious Ministry*

According to an Indian study recently made, there are 36 denominations and a goodly number of independent groups working in some 375 communities with 833 workers in 437 stations, with a

church membership of 29,230, and adherents numbering 31,500, with a total budget of not less than \$1,162,939.29.

Comity and Cooperation

(1) That the Home Missions Council sponsor a committee on allocation of fields, which should formulate a statement of principles and procedures.

To guide the denominations in their relationships one with the other and in the occupancy of a specific field.

To prepare a qualifying statement as to the meaning of the term "covering the field."

(2) That conferences be called to review allocation of responsibility on a national, as well as regional level, and that these be held more frequently than in the past, say every five years.

Leadership:

(1) That those who work among Indians be urged to study cultural and religious background. To that end:

(a) That a bibliography of literature on the American Indian be prepared, and reading courses based on this bibliography be required for new workers by their mission boards.

(b) That the mission boards require study at a recognized school of the cultural and religious background of the Indian group to which the new workers are appointed, and linguistics for those going to areas where the native language is in extensive use.

(2) That in order to provide a manual setting forth the historical, cultural, and religious background of the Indian, especially for new workers, a revised edition of the "Hand Book for Missionary Workers among North American Indians" be published. We further recommend that the Indian survey completed in preparation for the Home Missions Congress be made available.

(3) That Mission Boards should not only encourage attendance but provide assistance for participation in the National Fellowship of Indian Workers' Conferences, regional as well as national. The programs of these conferences should be based not only on needs arising from the fields but on the larger community and world interests.

(4) That for the next ten years at least, the Cook Christian Training School, Phoenix, Arizona, should be continued, its facilities expanded and strengthened, and its program supported by all the

mission boards and societies dedicated to leadership training. We further urge that the Cook School extension courses be encouraged.

(5) That in view of the increased number of native leaders being trained for Christian service, church and community agencies be urged to give qualified native leaders positions of leadership with responsibilities and salary commensurate with those given white missionaries; further, that this group reaffirm its policy in regard to the use of bi-racial leadership.

(6) We recommend that we consider favorably the appointment of Indian personnel in other than Indian fields as, for example, in schools primarily for other nationalities and races.

(7) It is recommended that under the sponsorship of the Home Missions Council a competent writer be encouraged and subsidized to write a book with popular appeal to sell the general public on the inherent virtues of the Indian and the accomplishments of the missions boards of the churches.

Church Program:

(1) We recommend that, where there are white and Indian churches in the same area, they be encouraged to launch programs jointly for the betterment of the community.

(2) That since there are many Indian fields now without native preachers, evangelists and other missionary personnel, the Home Missions Council provide a central clearing house for the exchange and use of such workers, wherever desirable.

(3) That each church be encouraged to have a vital program of Christian education including educational evangelism, visual aids, adaptable curriculum, departmental church school, children's work, youth work, activities groups, vacation church schools, and leadership training.

Federal Wardship:

Believing in Christian citizenship, we recommend that a definite goal be set for the ultimate release of Indians from Federal wardship. In order to achieve the end in view with a minimum of confusion and difficulty, it is recommended that enabling legislation cover a period of from fifteen to twenty years. In as much as suffrage has been extended to include practically all Indians, the next step would be the extension of state jurisdiction with respect to law and order. We direct this recommendation to the Senate Committee on Interior and Insular Affairs and to the corresponding committee in the House of Representatives.

INDIANS in Urban and Industrial Areas:

(1) That in so far as both the Indians and white people are ready, the Indians be included in existing church programs. This process must be carried forward through inter-cultural education.

(2) That for such Indians who for various reasons find it difficult immediately to be included in the urban church program, the urban churches cooperate in establishing inter-racial Christian centers, the ultimate goal being to bring the Indian into the established churches.

(3) That rural pastors and missionaries seek to prepare their people who are going to the cities for the problems they will meet there; and that they introduce these people to pastors or notify the pastors of their coming.

(4) a. That as recommended by the Bacone Conference, the Indian Committee of the Home Missions Council be requested to publish a booklet listing both by states and by sponsoring agencies the Indian work being carried on in the various regions of the Fellowship of Indian Workers and that said booklet be made available to all workers at nominal costs.

b. We feel there exists a need for a clearing house for information as to those areas in which are to be found groups of Indian people. We call upon the Home Missions Council to compile data on the habits and movements of migratory Indians, as well as those ministering to them. Full use should be made of federal agencies in compiling this information.

Law Enforcement:

(1) We further recommend that all churches and church agencies working in reservation areas backed by the Home Missions Council be unceasing in their exposure and condemnation of repeated and flagrant non-enforcement of local, state and federal statutes effecting Indians in towns adjacent to reservations.

(2) We urge the Home Missions Council and/or other interested agencies especially the United States Indian Service, to petition the United States Public Health Service (or some agency recommended by that Service) to make a thorough-going study of peyote in all its phases.

THE RURAL NEGRO

The rural Negro in the South has been caught in a changing social order with which he has not been able to keep pace.

The revelation of this comes to focus in the observation of his home, his family and his community at large. The home has not been conducive to good Christian living, as is noted in overcrowded living conditions and in limited financial resources for the necessities of life. Rural Negro families are generally large, though life expectancy is approximately one-fifth below

the national average. These rural people are forced to attend schools where the education received is far below the national standard.

The rural Negroes are an inseparable part of the total community but do not have a feeling of belonging to the community as it is generally understood. They have been excluded from participation in determining policies in politics, civic affairs and education. By far the largest participation has been in their churches where they have manifested a sincere but often misguided zeal for the Christian religion. This has resulted in a failure to apply Christian principles to daily living.

If the church is to meet the needs that exist in rural sections, it is imperative:

(1) That the church shall address itself first to the task of Christianizing rural areas for the purpose of making both land owners and tenants conscious of their mutual obligations to each other and to the land.

(2) That the church shall provide community programs that will compensate for the deficiencies of the rural home, especially as it relates to the Negro.

(3) That the use of the Larger Parish plan be encouraged in order that there shall be a larger participation in constructive community programs by rural people.

(4) That the church be urged to use its influence in creating an atmosphere and moulding sentiment for adequate and equal educational facilities for all people of the community. Further, that the church shall use its influence to procure Christian leadership in public schools at the grade and high school levels.

(5) That churches shall cooperate with all agencies, private and governmental, that are working for the improvement of life in rural communities.

(6) That churches take a larger responsibility for providing a trained religious leadership so greatly needed among rural dwellers.

(7) That there shall be a larger cooperation and working agreement between Negro and white rural ministers as a leadership enterprise in evangelizing rural America for Christian living.

In consideration of the fact that about half of the Negroes in America live in the South, and in face of a situation where adequate church facilities are so woefully lacking, this seminar recommends:

(1) That churches of different denominations shall cooperate in providing recreational facilities for the young people of rural communities.

(2) That denominational boards and agencies which sponsor activities in rural communities shall take the initiative in setting up cooperative inter-denominational programs.

(3) That small sub-marginal rural churches which are not able to support a high order of rural ministerial leadership shall cooperate with other churches in the community that adequate leadership may be made possible. This should be done by churches of the same denomination and churches of different denominations where possible.

(4) That there shall be a larger use of interdenominational activities such as a Daily Vacation Bible School, Ministers' Institutes and Workshops.

(5) That the Home Missions Council shall establish an interdenominational project as a demonstration in the community of the value of a cooperative enterprise by all churches. This shall be done in cooperation with local agencies.

(6) That improved methods of church financing be adopted, such as the Lord's Acre Plan, in order to provide increased financial resources for Rural churches, further that rural people be taught to practice systematic Christian stewardship.

(7) That the denominations adopt standards for the training of religious leaders in rural areas, with a view to lifting the level of training of persons now in service, as well as new ones.

(8) That we call on such interdenominational agencies as the International Council of Religious Education to assume a larger part of the responsibility for a program to train rural religious leaders.

We recognize the acute problems of the urban negro recently migrated to the city, in that thousands of them are without satisfying church relationships, and many thousands more with no church relationships. This need can be met only by the combined efforts of all churches.

In the light of these needs we therefore urge the following:

(1) That the Home Missions Council set up a commission to study this problem and devise methods for attacking it effectively.

(2) That in the basis of this study the Council call a conference of all denominational groups to implement their findings.

SPANISH SPEAKING PEOPLE

The Spanish speaking people of the United States are employed in many occupations, but mainly in labor, building, and maintaining railroads and highways. Agriculture and the factories claim large numbers. Over 375,000 served in the Armed Forces during World War II, and many are still enlisted. Those in the New Mexico-Colorado region live on subsistence farms. Low wages, poor conditions of employment, and job insecurity, not to mention the "wet backs" problem, cause these people to live close to the economic margin, which results in problems of poverty, overcrowded homes, delinquency and crime.

We present the following recommendations:

That integration of all language groups in social, economic, political and religious life be effected as rapidly as the program of education among the majority and minority groups makes it possible.

(1) Through a program of education to uproot prejudices within the majority group and interpret to this group the bases of such an inclusive Christian fellowship.

(2) Greater emphasis on preparation of special groups for integration into the larger fellowship.

We recognize our Protestant responsibility for Christian nurture and evangelism among the non-Christian and nominal Christian groups in our country, believing that "there is no other name under heaven given among men whereby we can be saved." For example, a large percentage of the Spanish-speaking population is unchurched and without Christ. Most of them claim allegiance to the Roman Catholic Church, but very many have actually neglected the faith of their fathers and many more are not even nominally Catholic, much less Christian. Many never were Roman Catholic. They are the so-called "liberals" but really "pagans."

As a result of restriction of immigration, the foreign speaking communities are rapidly disappearing, consequently the need for specialized ministry rendered by the foreign-speaking and the bilingual churches is gradually diminishing. It is essential therefore that the churches be encouraged to adjust their approach in order to serve more effectively the people in their immediate communities irrespective of the national background. It is also important that in cases of contemplated curtailing of financial support of the foreign speaking and the bilingual churches necessary precaution be taken so as to avoid danger of withdrawing prematurely the Christian witness from large sections of population. Let it also be remembered that the rate of progress varies with groups of different national background.

We recommend that this Congress encourage interdenominational cooperation in programs for special groups, for a united effort on evangelism, as an example.

MIGRANT LABOR IN AGRICULTURE .

Introductory Statement:

We would direct the attention of this Congress to the increasing urgent need of migratory labor in agriculture. While the numbers of these workers have increased 40 per cent between 1945 and 1948 the job opportunities for unskilled labor in agriculture have been constantly de-

creasing due to the mechanization of harvest processes. This increase is further aggravated by irregular employment which caused adult migratory workers to average 158 days of work during 1948. We would express our regret that American citizens do not enjoy the human rights and privileges agreed to be a "common standard of achievement for all peoples and all nations," by the General Assembly of the United Nations. We believe, as asserted in the *Universal Declaration of Human Rights* "that everyone is entitled to all the rights and freedom . . . without the distinction of race, religion, origin or status. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment; to join trade unions and to a standard of living adequate for the health and well being of himself and his family."

As Christians we would express our concern that the spirit and teachings of Christ be applied to our agricultural economy and that these shall be applied to correcting the problems of migrant life.

Our Recommendations on Program:

1. Cooperation with other agencies.

Conscious of the limitations of our own resources and our inability to perform certain specialized functions, we recommend a close and constant cooperation with all other agencies, public and private, operative in meeting migrant needs. The field staff will function in case finding and referral and will continue to supplement the resources and programs of these agencies with Christian counsel, Christian education and religious services. To this end, members of the field staff will familiarize themselves with the resources of these agencies that can be made available to meet migrant needs.

2. Local responsibility

We would commend to the communities and to states directly benefiting from migrant labor an acceptance of their responsibility for facing migrant needs. We would arouse them to recognize these responsibilities, counsel with them in the development of interdenominational local and state committees and of programs to meet these needs, and would assist in the supervision of these programs. While staff assistants may be necessary in the initial stages of such a program, we would recommend that such committees accept responsibility for as much support as possible as soon as possible.

Increased Awareness on the Part of the Church

Because there is need for greater effort in developing an increased awareness of the agricultural migrant laborer in this country on two counts:

a. Everyone who eats enjoys the results of migrant labor and therefore should share the responsibility of solving the problems of their working and living conditions—and

b. Few Christians living in areas where agricultural migrant labor is employed are aware of their presence—

It is *recommended*:

That the Church be urged to discharge more fully its responsibility for educating its members to an awareness of these laborers, and the workers representing the church who labor among these people.

Migrants to be Included in Fellowship of the Church

We recommend that the Home Missions Council refer to the denominational youth agencies the need for young people to be aware of their responsibility to migrants as a part of the mission of the church and that the young people be advised to enlarge the fellowship of the church to include migrants by working WITH and not for them.

Recognizing that mobility is accentuated by the variable imbalances between agriculture and industry we would direct the attention of the Church and this Congress to the desirability of maintaining full employment and the support of programs and policies to achieve this end.

Importation of Foreign Labor

It is the judgment of this group that the shortages of agricultural labor, which during and after the war justified the importation of foreign nationals for this work, no longer exists. We therefore

RECOMMEND that the importation of foreign nationals as agricultural labor be discontinued; and we urge that this recommendation be referred to the U. S. Department of Labor and Bureau of Immigration and Naturalization.

Note: We wish to state clearly that the foregoing is not to be construed as opposition to the reception by the United States of our full share of European Displaced Persons.

Collective Bargaining

The churches have long declared that both employers and employees have the right to organize; that it is socially desirable that both become organized; that both employers and employees have an obligation to advance the public interest through their organization. We therefore recommend that churches continue to recognize that farmers and farm labor have the same right to organize and the same duty to use their organization responsibility.

Relation of Minimum Wage Law to Agricultural Migrants

In considering the newly enacted minimum wage law which does not apply to migrants we recommend that the minimum wage legislation be extended so as to include adult agricultural migrant labor.

Child Labor

It is recommended that we concur in the recommendation of the National Migrant Committee to State and Local Committees to support legislation protecting migrant children from employment that will interfere with their schooling or be harmful to their physical well-being. We also recommend to the child-serving agencies more adequate provision for leisure time activities for children who will be released by such legislation.

Social Security and Workmen's Compensation

Since migrants constitute a low income group who are less able than other workmen to meet emergencies due to accidents, illness, etc., because they are not eligible to receive workmen's compensation and benefits under old-age and survivors' insurance we recommend that the provisions of the Social Security Act be extended to include agricultural labor and we urge the U. S. Senate so to amend the Social Security Bill now before it so as to provide these benefits without regard to residence.

Extension Services

We recognize that there are vast adult educational needs among agricultural migrants. We are aware of the current agitation for the creation in the U. S. Department of Labor of a Labor Extension Service comparable to the widely respected Agricultural Service.

We, therefore, call for the creation of the proposed Labor Extension Service and urge that in it be included a strong branch devoted to the development of an adult education service for agricultural labor.

Field Program

The members of the committee recognize with deep satisfaction the work which has been done by the staff and workers with migrants across the country.

In view of the tremendous problems which exist we recognize the need for a more adequate program and recommend concurrence in the following objectives of Field Program from the Findings of the National Conference on the Church and Migratory Labor held in Chicago.

a. To make available to migrant labor by means of personal and group evangelism, by Christian attitudes and conduct, and through a religious ministry the knowledge of Jesus Christ, and—through Him—the opportunity for the spiritual regeneration of their lives.

b. To expedite such spiritual rebirth by insisting upon the relevance and the application of Christian principles and the Christian ethic to the agricultural economy within which migrants live and work.

c. To encourage and assist migrant folk to grow, physically, mentally, morally and spiritually so that they may become increasingly able to take their rightful place as citizens in a democracy.

d. To encourage migrants toward the discovery of those greater opportunities and increased security that are available in resettlement and rehabilitation.

e. To educate resident communities and to counsel with them so that they may encourage and assist migrants to become integrated and assimilated into the life of the community, and to assist migrants to understand their responsibility to the community.

f. To maintain a mobile ministry to serve migrants who are essential to agriculture.

IV EXTRA-TERRITORIAL GROUPS

ALASKA

The strategic importance of Alaska became evident during World War II and caused the national government to attend to its development and encourage an increase of population. Huge sums of money have been appropriated for this purpose. The population has fluctuated with the fortunes of Alaska. At the beginning of World War II there were approximately 61,000 people equally divided between natives and whites. At the close of 1949 the population was estimated at 100,000 with the whites outnumbering the natives two to one.

Life in Alaska is a continuous series of problems. The ways of the white man have spread over most of the Territory. The economy of the native has greatly changed. The radio and airplane have brought closer communication but distances are still great and existence during long winter nights is lonely. Health is an acute problem. The tubercular rate among natives is fourteen times higher than in the States and the general average nine times higher. Away from the larger centers doctors are few and hospitals too far away. The natives claim ownership of the land upon which their ancestors lived but the United States Government hasn't cleared the titles in question and industrial development in some sections awaits the answer.

For seventy years missionaries have been at work in Alaska. Early it was agreed that cooperation was necessary and the Territory was divided into geographical areas of service. At the end of 1948 nine member denominations of the Home Missions Council and twenty other church groups were serving in the Territory.

A creative ministry in a pioneer condition requires that great emphasis be placed upon the simple essentials of the Christian faith and that more personal work be done to reach people who seem to have little concern for the Gospel. The great increase in population in a new country calls upon the church to move with fresh vigor and spiritual power into every facet of life.

Since government figures show the liquor traffic to be near the top of all business in dollar volume

1. We urge all churches and welfare agencies to unite in a determined effort to lead every community to exercise its privilege of referendum and eliminate the traffic; and
2. We urge the Alaska Legislature to pass legislation which will provide for more rigid control of the sale and use of liquor and the elimination of excessive private profit on the wholesale level of distribution.

We desire to express appreciation to the American Hygiene Association for its contribution toward the improvement of the morals of Alaska and urge that Association to enlarge its program and increase its personnel for wider and more thorough service.

In view of the continued large scale military operations in Alaska we respectfully urge the War Department to enforce the May Act wherever vice exists near the army camps.

Failure to enforce the law outside of incorporated towns presents an intolerable condition inside and outside of such towns. We respectfully request the Department of Justice to revise its system of law enforcement and provide sufficient personnel, funds, and equipment for more adequate and effective enforcement of the laws; and that the churches and social agencies cooperate with law enforcement officers to eliminate juvenile delinquency.

Recognizing that territorial status permits discrimination and retards progress under local responsibility we urge Congress to grant statehood to Alaska.

We urge the Department of the Interior to confer with native leaders and use the power already granted by Congress to seek an immediate settlement of the territorial claims of the natives so that the natives will be granted the ownership of sufficient land to assure a livelihood for their people and open all the land for development under wise policies of conservation and use of natural resources.

We commend the twenty homes for child care under private agencies for their earnest efforts to supply one of the basic needs of the Territory. Since many of them are operating on less than minimum standards we urge that:

1. All such homes adopt at least the minimum standards; and
2. The Legislature pass an act requiring all homes for child care to report to the Welfare Department and achieve minimum standards within three years.

We commend the movement toward the unification of the school system and urge that it be completed as soon as possible on the primary and secondary levels so that all children will have equal opportunities under high standards of instruction and physical equipment in centers as near as possible to their own homes; that where boarding schools are necessary special attention be given toward placing young people and preparing them for the adjustment to the home, community, and economic life which they enter; that further provision be made for adequate vocational training for trades, nursing, etc.; and that efforts be made to contact former students through an extension service to conserve and further develop training already given.

We urge the Alaska Committee to review the spiritual needs on local and national levels to the end that

1. Each denomination will evaluate its own program looking toward a more varied and effective ministry.

2. Provision will be made on the local and national levels for a conference

- a. Of denominational representatives to prevent overlapping and plan a more united ministry to the whole Territory; and

- b. Of denominational representatives with those from other agencies and organizations to face and plan together to serve the total needs of the people.

In view of the development of a second large boarding school and the construction of two large hospitals under government sponsorship, it becomes the responsibility of the Alaska Committee of the Home Missions Council to expand the ministry for people in government institutions. We urge the Home Missions Council to allocate a portion of the World Day of Prayer offerings to the Alaska Committee for this purpose.

We urge all churches to intensify and expand their programs of Christian ministry, to be ready to serve in whatever manner and place as need arises. Basic services for human need are not yet adequate. The church must be ready with orphanages, schools, hospitals, doctors, nurses, teachers, preachers, pastors—every one and everything needed to meet the needs of the whole person. Additional consecrated leadership should be recruited, adequately trained, equipped and supported, commissioned by home congregations to be sent for a rugged ministry which demands all that they are and all that they have. Christ gave His all to redeem men from sin and nothing short of that will redeem Alaska for Christ.

HAWAII

Historically, American interest in Hawaii has been at least four-fold: missionary, commercial, military, and tourist. Hawaii is also an arena of human relations in which Christianity and democracy confront social forces inspired by their own ideals of the freedom and dignity of man. Family life, economy, political structure, community relations, education, and church reflect the growing purpose of the people to replace paternalistic and authoritarian controls with autonomous and democratic patterns of living. Their ultimate objective to achieve there a society whose members, institutions, and ways of life would be Christian, the churches thus confront problems of the sort presented in the following suggestive but not exhaustive list:

1. *Secular Materialism and non-Christian Religions:*

Although the churches of Hawaii include a great number of persons of oriental ancestry, many others find acceptance of the Christian faith difficult because they are conditioned by the religious background they no longer accept and because they are lacking in the idiom provided by long and familiar experience with the Christian tradition. A part of such attraction as Christianity does exercise may lie in its identification with the dominant culture and may therefore reflect the goals of secular materialism as much as those of Christian faith. A large percentage of the non-oriental community is not in the church, and, as in continental United States, this is part of the challenge to organized Christianity.

In a providential way the church in Hawaii is placed in close relation to other great ethnic religions of mankind, and in every way not compromising the validity of Christian faith we would preserve the values inherent in those other faiths to support family and community life. Our efforts should be to conserve common values and to cooperate on common problems by developing community councils and by including representatives of non-Christian communions on boards of community agencies. We recognize our opportunity in this situation to bring a positive witness of Christian faith and life and our obligation to present to the whole community, oriental and Caucasian alike, the call for commitment of life to Christ.

2. *National and Cultural Sentiment:*

Although much of life in Hawaii (including the churches) is interracial, religious expression may be associated with national, racial, and cultural loyalties. Language and festival are important, but the Christian faith must not be identified with any one cultural expression. We affirm the power of Christian fellowship to transcend variations of racial and cultural heritages and it may be enriched by assimilation of their positive

contributions in its life stream, but the emerging culture must be subjected to a continuing critique to see that it embody Christian character. We would, therefore, encourage Christian leaders of Hawaii: (1) to participate in university sponsored east-west conference of philosophy; (2) to explore new ways of contacting and interpreting our faith to non-Christian peoples; (3) to bring guest leaders of Christian thought to the islands for occasional lectureships or missions; (4) to intensify efforts for extending Christian religious education to all children; and (5) to support the proposed emphasis of the public schools on moral and ethical values cherished by the total community.

3. *The Struggle for Economic Democracy.*

From outright feudalism Hawaiian economy has passed through an era of strong paternalism and for the past several years has been engaged in an intense effort to achieve a status of economic democracy like that of continental United States. Recent issues, however, have been clouded by fears of Communism, of rising racial and class antagonisms, and of the suspicion that both big labor and big management may be using declarations of principle to conceal a basic struggle for power. The churches, in spite of their past effectiveness in this field, carry the responsibility to enunciate moral principles, to avoid alliance with either side, and to stand for the welfare of the total community above any partisan advantage. We would suggest to the churches in Hawaii the desirability of island conferences by which they would bring together leaders of church, management, labor, and community to confront the issues of economic relations. Such conferences, we would hope, might result in a sustained effort of a similar nature in this field.

4. *The Recognition of Hawaiian Maturity:*

"The Key to an understanding of post-war Hawaii is a full recognition . . . of the fact that the descendants of Chinese, Japanese, and Koreans are as capable, as educated, as ambitious, as democratic, as patriotic, and as thoroughly American as are the descendants of, for example, Germans now living in the American middle west." (John H. Shoemaker) As the recognition of the maturity Hawaii has attained requires the adjustment of its economic and political structure to this fact, so it requires a similar adjustment in the life of our churches. Simple justice supports, as we do, the admission of the territory to the full status of a state in our national commonwealth. While we regard Hawaii as a part of the general concern of our Home Mission endeavor in no more special way than that accorded to any state or section of the country, we recognize the unique contribution which can be made by churches that are polyracial in background but American in training and culture. Both denominationally and interdenominationally they should be drawn into equal fellowship with

mainland churches through full and reciprocal participation in support, in policy formulation, and in control. Increasing emphasis must be placed on indigenous professional leadership, and we recommend: (1) interdenominational support for an enlarged staff and program in the University of Hawaii School of Religion; (2) in-service training or extension courses for island ministers by a mainland seminary; and (3) scholarships to more men and women for mainland study.

5. *Interdenominational Co-operation.*

Allowing for the inaccuracy of statistics, it is still clear that the combined strength of the "main line" Protestant churches is not great for the work which could be done. Considerable cooperation has already been achieved across the barriers of denominational and theological difference. Drawing attention to the wide experience in mainland cities of the value of cooperative effort, we commend to churches, individuals, and denominations in Honolulu the support of an even stronger Council of Churches than they already have. Perhaps a territorial council of churches could be served in part by the same staff. These councils should make possible united effort in such fields as research and survey, radio and public relations, audio-visual aids, tourist interpretation, and evangelism.

WEST INDIES

For four centuries the West Indies were bound by political and cultural ties to Europe but for the last 50 years most of these islands have developed closer ties with the United States. The beginnings of Protestant work in the Virgin Islands, Haiti and the Dominican Republic date back more than a century. In Puerto Rico and Cuba evangelical work is only fifty years old and one of its outstanding characteristics is the development of a native leadership in this brief period.

It is also worthy of mention that the Cuban Government has recognized the contribution of North American missionaries by honoring various of these outstanding leaders by conferring on them the Order of Carlos Manuel de Cespedes.

Some of the problems and features of church life are common to Puerto Rico, Cuba and the Dominican Republic.

In these three countries there is gratifying development of cooperation in national Christian councils. In Santo Domingo one is in the process of formation and to date five groups are included. In Cuba the expanding work of the Council makes urgent the provision for secretarial services. In Puerto Rico a restudy needs to be made of comity arrangements, especially in view of new urban housing projects and rural reconstruction projects.

There is great need for the compiling of dependable statistics on a uniform basis for all phases of evangelical work in all of these countries.

We recognize the great need of the rural population for evangelistic and social work in this field including the training in seminaries and other centers of workers to aid in meeting the needs of these neglected areas.

In Puerto Rico we join the Association of Evangelical Churches in urging the Home Missions Council to make available the services of a trained rural worker not only to promote rural evangelism but also to assist the churches in a program of rural reconstruction.

In view of the increasing number of evangelical students in government universities, we recommend that adequate steps be taken to care for their spiritual life during this critical period.

In the Dominican Republic we would encourage the strengthening of the recently organized Evangelical University Student Group.

In Havana, Cuba, we strongly recommend that immediate steps be taken for the establishing and staffing of a student center.

In Rio Piedras, Puerto Rico, we commend the work of the inter-denominational student pastor and we recommend a student center as a part of the projected Protestant center near the University.

We recognize the growing importance of literature as a means of reaching people for the Kingdom and the serious inadequacy of the present facilities for its production.

While the Dominican Republic has a splendid evangelical bookstore, Cuba and Puerto Rico have only book deposits as outlets for evangelical literature. We urge serious study of ways of meeting these needs.

In view of the unusual opportunities for a radio ministry, we urge that every effort be made to improve the quality of the programs.

We would commend to the churches the use of the new curriculum materials being prepared under the auspices of the Committee on Cooperation in Latin America and World Council of Christian Education.

CUBA

We note with appreciation the interest of some of the local churches in establishing and maintaining clinics and medical services for the poor of their communities. We recognize, however, the need for more adequate medical services in different geographic and social areas and for a united effort on the part of the Cuban Council of Churches in cooperation with the mission boards toward the establishment of a hospital and training school for nurses in some strategic center in the island.

We recognize and commend the work of the Evangelical Seminary at Matanzas and urge continued cooperation of the constituent denominations and closer cooperation by other denominations.

In view of the growing acuteness of problems in the industrial field,

it is recommended that definite efforts be made toward the training of workers to guide the church in helping to meet some of these problems. The bringing of workers to the United States for study in this field is suggested as a means.

In view of the problems, needs and opportunities mentioned and taking advantage of the new awareness of such as a result of the celebration of the 50th anniversary of evangelical work in Cuba, it is recommended that the West Indies Committee in cooperation with the Cuba Council of Churches initiate at once a study of the whole field and that after such study a conference of Cuban pastors and leaders and representatives of mission boards be held for the planning of a strategic program of advance which will challenge all groups to accept responsibility for the new tasks and areas for the winning of Cuba for Christ and His Kingdom.

PUERTO RICO

(1) We recommend to the West Indies Committee a realistic study of possibilities of establishing a Protestant center near the University of Puerto Rico, which would include facilities for denominational and interdenominational offices, a bookstore, the American Bible Society, and student activities and dormitories.

(2) In order that Polytechnic Institute may be recognized as a Protestant College for the inclusion of all faiths and churches in Puerto Rico, we recommend that the Board of Trustees of this institution be asked to approach the denominations participating in the Association of Evangelical Churches to determine steps necessary to bring about the desired end.

(3) We recommend to the West Indies Committee that some adequate plan be developed for in-service training for pastors and lay-workers and that special attention be given to the problem of training women workers and that the opportunities in these fields be presented as a challenge to our Evangelical Seminary.

Rural Puerto Rico lacks educational opportunities for thousands of children of school age as well as cultural advantages for young people and adults. We recommend that local churches in rural areas offer their facilities to be used to increase the primary classes for children and to establish groups for cultural activities for youth and adults.

We recognize the very important contribution medical missions have made to evangelical work in Puerto Rico, and we recommend that as funds become available medical work be extended to rural areas through clinics, visiting nurses' services and the use of mobile health units.

DOMINICAN REPUBLIC

In 1920 a unique program of evangelistic, medical, educational and social service was initiated by the Board of Christian Work in Santo Domingo in which the Presbyterian U. S. A., Methodists, and Evangelical United Brethren united. This board has pioneered in demonstrating complete interdenominational cooperation at the home base resulting in a single church constituency on the field, known as the "Dominican Evangelical Church".

In addition to the church, which in 1931-33 absorbed the English Wesleyan Methodist Churches, there have been developed three schools, a publishing house and bookstore (Liberia Dominicana), the 100 bed Hospital Internacional and the first nurse's training school in the country, and the 15 year old weekly radio program.

There is great need and opportunity for the development of an educational program both on the elementary and secondary levels.

The United Board is receptive to enlargement and invites other denominations to share in the common task. It is a matter of encouragement that the Council of Community Churches has accepted this union work as an object of missionary giving. Greater financial support is urgently needed to maintain this program as an outstanding illustration in Latin America of a united evangelical approach to a whole nation.

HAITI

1. Within recent years mission activity in Haiti has been increased, and there has been an amazing response to the Gospel, resulting in a great growth in the numbers of churches and the size of the congregations.

2. The growing churches need effective tools in their ministry. We recognize the need for literature, and we commend the beginnings of cooperation in the preparation of literature, and of materials for literacy work.

3. Christian education has not kept pace with the rapid growth of the congregations. We recommend that the agencies working in Haiti give special attention to this aspect of the work.

4. In view of the lack of educational and health facilities under Evangelical auspices, and consequent handicaps suffered by the Evangelicals, we commend to the boards at work in Haiti, a study of the possibilities of cooperation in these fields, especially in the rural areas.

5. In this connection, we recognize with appreciation the work of the Pilot Project of Fundamental Education of the Unesco at Marbial, and recommend that Haitian church leaders study it, both for the use of the services offered, and for the adoption of its methods where practicable.

VIRGIN ISLANDS

In view of the centuries old traditions of Christian culture and education in the Virgin Islands and the difficulties of the islanders themselves in maintaining desired standards of education, sanitation, health, and general social welfare, it is recommended that the denominations and boards having or planning work there exert every legitimate influence available for promoting governmental measures toward raising the economic level of the island and the standards of public education and health services.

CANAL ZONE

In 1914 Canal Zone residents, in cooperation with church representatives in the United States, organized the Union Church of the Canal Zone. In 1920 the Union Church of the Canal Zone was by request related in trusteeship and for the purposes of general consultation and counseling, to the Federal Council of the Churches of Christ in America. The personnel of its committee is drawn from representatives of the home and foreign boards of the communions which are signatories to the trust agreements by which the Union Church was established.

Today there are seven parish churches which belong to the Union Church of the Canal Zone. The ministry of the Union Church is extended only to the white English-speaking residents of the Zone.

We recommend that wherever interdenominational or united Protestant ministries have been or may be established they should be made available to all peoples irrespective of nationality, race, or color.

V HOME MISSION INSTITUTIONS

All institutional services which are rendered to meet human need so as to provide for each person a healthful, wholesome, creative experience are considered sacred. The church holds that such services can never be all that they should be unless they are rooted in the Christian religion. The public and private institutions which do not supply this religious orientation in their programs should be approached by a united Protestantism to open the way for an adequate chaplaincy service. When the public is not informed on adequate institutional services, a program of education to arouse interest should be carried on. This may require the establishment and operation of an institution as a demonstration. When the public is economically disadvantaged, it may be necessary to provide the institutional service until the economic situation has been changed.

We recognize that as Christian missionaries one of our prime responsibilities is thus to minister to human need in the spirit of Christ. We

recognize also, that one of our major responsibilities is the vigorous promotion of Christianity. This necessitates a home missions strategy, conceived both on a denominational and on a broad interdenominational basis, for the community, the various distinctive missionary areas, and the nation. The home mission educational institution functions at the heart of such a strategy for the development of Christian leadership.

Needs of the situation

We have identified the following imperative needs:

(1) Definition of the functions of Protestant service and welfare agencies in relation to the expansion of public services in education, health, welfare, etc.

(2) A service of research, study, and evaluation to help boards and institutions faced with a changing situation to determine their functions, policy and standards of program.

(3) Planned co-operation of national boards and local boards responsible for home missions projects in service to a community and region.

(4) Clarification of the place of home missions institutions in the total church (i.e. denominational and interdenominational) strategy.

(5) A more flexible service calling for a minimum of capital expenditure (buildings and equipment) with possible short term goals looking toward the leading of the community to accept responsibility for the service.

(6) On specific situations the committee suggests the following in addition to the recommendations which it recognizes will come from other seminars:

(a) A spiritual ministry to people with unique needs in special environmental situations, i.e., the blind, the deaf, the hospitalized prisoners, seamen, children in institutions, older people in institutions and children in secular camps.

(b) Experimentation in religiously related inter-racial and intercultural education on the elementary, secondary and college levels involving campus and community life.

(c) Experimentation in adult education especially in the community level looking toward the development of a mature religious citizenry.

(d) Curriculum experimentation in religious education in institutions.

(e) Experimentation in the integration of religious experience,

insights and knowledge into the total program, and administration of the home mission institutions.

(f) In children's institutions, group work agencies and other education institutions, adoption of an approach to the guidance of the individual and his family as a social unit.

Specific Recommendations

(1) We endorse the principle of greater participation and responsibility on the part of local, district or regional boards in the administration of home mission institutions.

(2) We would recommend that home mission institutions not only strive to achieve established minimum standards (local, state, regional and national) but make every effort to surpass them for effective service. Concern for standardization, however, should be balanced against the necessity of establishing pioneering institutions.

(3) With respect to finances, we recommend that

(a) The principle of seeking support, even if limited, from the groups served, be reaffirmed.

(b) While safeguarding the security of individual institutions responsible for their own financing, all the institutions of a denomination within a given area should work toward co-ordination of appeals in terms of the needs involved in the total Christian mission to the area.

(c) The practice of united financial appeals by Protestant institutions before church and private sources be adopted in order to strengthen and advance the ecumenical home mission.

(4) That definite suggestions be worked out by the Committee on Home Mission Institutions for better coordination between agencies and boards in discovering and meeting more adequately the total needs of a community or area, for example: (a) Co-operation between existing institutions on projects of mutual concern. (b) Assignment of a specific responsibility or area to a particular denomination in terms of established comity principles and procedures. (c) Denominations uniting to support and administer service and institutional projects.

(5) That the following general principles relative to the transfer of work to public or community groups be affirmed:

a) Transfer to be made in such a way as to insure adequate base of support and maintenance of proper standards.

b) Care to be taken to preserve social and spiritual values by a continuing religious ministry in connection with the institution or by undertaking new types of service in the community.

Recommendation: That the Committee on Home Missions Institutions be requested to conduct an intensive study to outline principles for maintaining, transferring, or closing of each of the various types of home mission institutions.

(6) Because of the rapid change in the field of social welfare and because of apparent confusion over the role and function of church agencies there is need for a national conference on social welfare work which is sponsored by or related to the church bodies. It is recommended to the Home Missions Council that (a) the proper persons be appointed to cooperate with representatives of other interested organizations such as the boards or committees of the national ecclesiastical bodies functioning in this field, the Department of Christian Social Relations of the Federal Council of Churches, the Church Conference of Social Work, the Association of Church Social Workers, the American Protestant Hospital Association, to plan for a national conference on social welfare work and (b) because of the thorough research that should be conducted in preparation for such a meeting the year 1955 be designated as the time of the proposed conference.

VI

PERSONNEL

The Missionary Personnel Committee of the HMC has worked out a careful statement of the elements of a well-rounded personnel program. Principles have been adopted which cover enlistment, training, placement, cultivation, support, and retirement. Much has been accomplished during the past several years in raising standards.

The supply of young people qualified for successful missionary appointment is reaching a point where much more careful selection will be required. Now is the time for mission boards to take stock of their position—have they put into full effect all of the principles laid down for an adequate personnel policy?

The Personnel Seminar recommends that denominational mission boards which have not done so set up personnel agencies to administer complete personnel programs covering the missionary from the point of enlistment through retirement. In the case of boards having work administered on the local level, such a central personnel agency should be set up to offer counsel and to suggest standards for local agencies.

We recommend further that all home mission personnel agencies work closely with the Home Missions Council to discover more and more areas where personnel services may best be performed cooperatively. It is our judgment that orientation of missionaries and in-service training courses should be set up immediately on an inter-denominational basis under the Home Missions Council.

The Personnel Seminar recommends that all agencies make full use of the Student Volunteer Movement as the recognized interdenominational agency for recruiting for home missions. Required will be increased financial support and cooperation in making available to the SVM for itineration the most colorful and dynamic missionaries.

We recommend that the SVM be urged to work out an effective plan for finding the ablest young people in our high schools and colleges and challenging them to lives of Christian service by presenting the urgent needs for leadership in the home missions enterprise. This challenge should be based on the superior abilities of these young people rather than on the fact that they may already feel a commitment toward the work of the church.

We recommend that pre-service training begin as early as the junior year in high school through carefully supervised and evaluated summer experiences. The personnel seminar also recommends the increased use of a psychological testing program as another approach to understanding the individual and guiding him toward a career decision. Because the specialized needs of city, rural and minority groups call for particular training, we recommend that Christian colleges and seminaries be urged to provide training directly geared to meeting these needs.

The Personnel Seminar recommends that orientation of new missionaries be based on clear-cut statements of conditions and terms of service, job analysis of the specific job, interviews, visual aids as well as extensive background information which will assist the individual in his adjustment. An interdenominational approach should be used for setting the basic standards to be followed.

The Personnel Seminar urges the HMC through its Missionary Personnel Committee to set up standards and programs for an interdenominational approach to in-service training which will provide for continuing personal growth.

We recommend that mission boards cooperate through the HMC in improving present techniques and plans for placing missionaries in jobs and fields where they will be most effective.

We recommend that attention be given to more adequate provisions for transferring missionaries when interest lags or usefulness is impaired.

We recommend that, as rapidly as possible, placements be made on the basis of individual merit without regard to racial or national origin.

We recommend that each agency develop and inaugurate a procedure for periodic evaluation of personnel on all levels to insure continued effectiveness and happiness of the missionary and the progress and vitality of the work.

The Personnel Seminar recommends that further adjustments be

made in missionary salaries in light of living costs. The Missionary Personnel Committee is requested to arrange for the preparation, publication, and distribution of a careful statement of a Christian philosophy of wages stating the implications for home missions salary policies.

We recommend that home missions agencies make provision in their programs for missionaries on the field to share in evaluating the work and in planning on a policy-making level.

The success of the home missions enterprise depends upon the successful workmanship of each missionary. Good workmanships is the end-product of a successful well-rounded personnel program.

VII UNDERGIRDING THE HOME MISSION ENTERPRISE

The genius of home missions is to lead men to a saving knowledge of Jesus Christ. In so doing it pioneers, experiments, and labors so as to develop the intrinsic worth of individuals in such a way as to produce a social segment which is creatively Christian. It is concerned particularly with disadvantaged people who lack opportunity and hope and who are without a sense of fellowship with Christ. In addition to preaching, teaching, and healing, it also shepherds and befriends, and seeks to remedy social ills. It endeavors to redeem all of society, to secure constructive legislation, and to unite the churches in a common approach to present problems and opportunities. No congregation can limit its responsibility to its local parish, which cannot be separated from its intimate relation to the nation and the world.

Our vision in this Congress of the enlarged task and program of home missions calls for much greater resources of money and of life than have thus far been made available. We recognize, however, the existence of processes now current, both denominational and interdenominational, which can be more effectively used.

The basis for the larger support of home missions is a church which is dedicated to a Christian view of the world and which is informed concerning Christian enterprises throughout the world. This calls for:

First. A program of stewardship education for all ages which begins in the home, which is rooted in the Scripture, and which expresses itself in an inclusive fellowship of Christian people. Its effect should be to unite a congregation in a common devotion to the cause of Christ, and thus to inspire sacrificial giving.

Second. Missionary education materials should be based on and related to the principles of stewardship. Particular projects should be used as illustrations of principles rather than as objects of giving in themselves. Needs should be presented factually and realistically but

without condescension. The wide range of opportunity should be presented but with the emphasis on the essential oneness of all problems and the fraternal character of all real solutions.

More imaginative use should be made of missionaries and other resource personnel. In addition to making speeches they should be introduced into the whole life of the church in the most intimate way possible. Advantage should be taken of the opportunities for community contacts through local radio broadcasts, luncheon clubs, school assemblies, and other groups.

We note the improvement in the quality of the newer means of communication now available: audio-visual materials, kodachrome slides, film strips, television. We believe that larger use should be made of them and that they should be more closely integrated with the other elements in the program of the church.

Leadership should be developed both among pastors and lay people to the end that the local church may become a fellowship of people who are interested in and concerned about the larger interest of the Kingdom. We recommend travelling seminars which visit mission projects and both denominational and interdenominational leadership training schools.

We report with joy that the publicity program on Religion in American Life which took place last fall will be repeated in 1950. Local people can enhance the effectiveness of this program by securing the cooperation of local radio stations, newspapers, and advertisers. We urge that the United Church Canvass be continued and expanded.

Recent years have seen a revolution in the means of communication. Of this the churches have not taken full advantage. We now have the possibility of influencing the thinking of the nation through the mass media of the press, radio, movies, and television. Our program planners should take this development into increasing account. We need more workshops to train our pastors and other leaders in the use of press and radio for religious ends. Local churches should do more to follow up our national broadcasts. In addition to the good work being done by the Protestant Film Commission and the Protestant Radio Commission there is need of local and individual initiative.

We favor the plan to follow this congress with local meetings devoted to the consideration of the religious needs of local areas. We recommend that the Home Missions Council study ways in which to stimulate areas to make surveys and that it assign a staff member to help in promoting meetings based upon such studies, as well as other home mission gatherings in which the conclusions of this congress may be presented.

It is our conviction that the Christian faith as revealed in the Old and New Testaments offers the only adequate and universal foundation for a doctrine of human rights. In the Christian faith human rights are derived from God and belong to every person as a direct gift from Him in the act of creation. Human rights, therefore, inhere in the relation of the individual to God and in the purpose of God for him. Man is a three-dimensional being—body, mind and spirit—, and his God-given rights are directly related to his many-sided nature.

With every right there is a corresponding duty. Rights are held not in solitariness but in relation to one's fellows who are likewise members of the family of God.

Every human being has the right to the fullest possible physical existence in terms of life, food, shelter, clothing, recreation, and whatever contributes to health and well-being. One has not only the right to express himself in creative work, but the obligation to work in order that he may draw sustenance from the earth and to realize the fullest degree of his creative powers.

Again, human rights, in the Christian teaching, include freedom of one's personal being and development, the right to his own uniqueness and unfoldment without the hindrance of artificial divisions and limitations, the right to free and unhampered human associations.

Because sin afflicts every man and the social order of which he is a part fundamental rights must be safeguarded by social and legal sanctions.

Human beings also have the right to truth. This involves freedom of inquiry and study in order that they may know truth and express truth as they understand it. It further involves freedom of faith and worship and freedom to propagate one's faith. Freedom of faith and worship, the most intimate of rights, involves the right of the creature to approach the Creator and to surrender himself to God as Father.

These rights come directly from God. They are basic and transcend the vicissitudes of time.

When confronted with the Christian doctrine of human rights, we are constrained in deep humility to confess that as individuals and as churches we have fallen far short of the teachings of our Lord. We have often succumbed to the secular spirit of the age and to divisions, classes, parties and distinctions that are foreign to the purposes of Jesus Christ and the example of the early church. We humbly confess our sins in this matter and record our determination to build an unbreakable fellowship of men and women founded on a common faith in God and our Lord Jesus Christ.

In harmony with this determination we make the following recommendations:

I. *In Relation to the Local Church*

1. We urge local churches to study their life and work with a view to bringing them into harmony with the Christian doctrine of Human Rights.

2. We recommend that no person be denied membership or fellowship or the right to bear office in the church because of race, color, sex, nationality, or cultural backgrounds.

3. We recommend the same principle of non-discrimination in the employment practices of local churches with regard to the preaching and pastoral ministry, the ministry of music, and other forms of employment.

4. As an immediate and practical means to achieving an inclusive church membership, we urge Christians to seek fellowship across racial and cultural lines and that they seek to establish and participate in community-wide groups devoted to this purpose.

5. We recommend that churches located in changing areas make such adjustments in their ministry and programs as will enable them to serve the changing community rather than retreating to new locations.

6. Recognizing the extent to which the question of human rights within the United States and Canada is involved in the whole question of human rights around the world, we urge local churches and inter-church groups to become familiar with the Universal Declaration of Human Rights and to measure practices in the church and community against these world ideals.

II. *In Relation to Denominations and General Denominational Agencies*

1. Recognizing that in relationships among diverse groups the same sort of obligations are imposed upon each, we urge that any denomination or denominational agency which is now organized along particular racial lines prayerfully consider its relation to similar bodies of other races.

2. We recommend that church-related welfare agencies, such as hospitals, children's and old people's homes, examine their admission and employment policies with a view to eliminating practices that discriminate against qualified persons because of race, color, sex, nationality or culture. This recommendation applies also to all national and regional denominational boards of missions, education and benevolence.

3. We urge that church-related colleges and theological seminaries offer their facilities to all qualified students without restrictions as to race, color, nationality or cultural backgrounds.

4. We recommend that in the projected interdenominational study of Home Missions and Human Rights in 1952-53, the Christian interpretation of human rights both at home and abroad as formulated by the Home Missions Congress be presented to local communities for study to the end that local tension points may be examined and appropriate action taken. We further urge that those responsible for planning denominational and interdenominational conferences give large place to the question of human rights in the programs of such gatherings.

III. *In Relation to Wider Community Issues*

1. We believe that churches should support equal political rights for all citizens. This includes the right to participate in elections, to hold office, to equal sharing in public services, and to equality before the courts.

2. We believe that churches should stand for the equal right of all citizens to employment and livelihood and that no person should be denied this right because of race, color, nationality or cultural background.

3. Since shelter for the individual and the family is one of the God-given human rights, we believe that the churches should stand for equally adequate and unsegregated housing for all of the people.

4. We believe that the churches should stand for equally adequate and unsegregated educational opportunities for all the people.

5. We recommend that councils of churches set up departments which will actively advance the cause of human rights at the legislative and policy level and stimulate local churches to education and action on behalf of the rights of all people in its community.

6. We recommend to the Congress of the U. S. A. the speedy adoption of the Fair Employment Practices Commission Act now pending in the House of Representatives. We further recommend that the Home Missions Congress immediately send a telegram to Speaker Sam Rayburn urging him to bring this bill to the floor of the House for vote, and that each person attending this Congress be urged to send an individual post-card to Mr. Rayburn.

7. We recommend the support of Federal, State, and local legislation as well as voluntary efforts in the promotion of more adequate public health services, including grants for medical training and research, school health services, and other effective measures which will make possible more adequate health protection for all people. We further recommend that particular consideration be given to that large group of physically and mentally handicapped persons within our society.

Finally, We urge voluntary groups, associations and individuals to accept responsibility for promoting justice and security. Such efforts should be reinforced by governmental action only when necessary.

If, as Dr. Frederick C. Grant has said, "Religion is life controlled by the consciousness of God," then secularism is life untouched and uninfluenced by the consciousness of God. The discussion which follows is limited to a consideration of the inter-relationship between secularism and Christianity, without reference to other forms of religion.

The issues which the Christian forces confront must be faced on three levels, (1) in the community; (2) in the church; and (3) in family and individual life. The spiritual condition of any man might well be recorded on a sliding scale, moving from complete secularism at one extreme to a wholly God-dominated life at the other—a quality of life of which the only example is Jesus of Nazareth. All of us have the seeds both of secularism and of God-centeredness in our individual lives.

The conflict between secularism and Christianity is significantly joined in local communities. In one community, in which the effort is being made to bring interdenominational Christianity into the center of the community's life as a unifying force, there are difficulties created by denominational differences on the one hand and on the other by the tendency to weaken the impact of the Christian message in the effort to find a statement upon which all can agree.

To keep religion out of the public schools entirely, in accord with the American tradition of separation of church and state, is to limit the average child's appreciation of the inter-relation of religion with life, both in history and in the current scene.

The conflict between secularism and Christianity in the church-related colleges has resulted in the existence of some church-related colleges that are no more religiously oriented than are many non-church related colleges and universities. Six causes are recognized.

1. Economic pressures resulting from the loss of church support especially notable after the close of the first World War.

2. An increasing competition for students in order to diminish per capita costs.

3. Employment of faculty members not qualified or interested to be religious educators of youth, and sometimes positively hostile to religion.

4. Failure of the student's home church properly to equip him with a Christian perspective with which to evaluate and analyze the various viewpoints and theories with which he is confronted.

5. Failure to relate the student to a church in the college community able to sustain and counsel him in his Christian faith.

6. Failure of family life to establish in childhood an enduring appreciation of Christian faith and life.

This discussion of the problems of secularism in our college developed a consensus of opinion leading to the following recommendations:

1. That the Home Missions Council be requested to give consideration to the provision of a more adequate financial support of the church-related colleges.

2. That local churches be asked to encourage church families to consider the merits of church-related colleges.

3. That the boards and administrative officers of church-related colleges be urged so far as is consistent with the principles of academic freedom to maintain in faculty posts men and women who are both competent scholars and sincere Christians.

4. That the theological seminaries be urged to provide to their students a more adequate training in the religious education and guidance of children and youth.

5. That on each college campus a chaplain be appointed, qualified by training and personality to command the respect and allegiance of college youth.

The conflict of secularism and Christianity in the Protestant churches finds one of its expressions in the interracial practices of the churches. So long as many churches display more unbrotherly racial attitudes than many trade unions, the church can criticize secularism in general only after deep soul-searching and regeneration. Class and caste, the whole disintegrated structure of our secular society, are set up where they have no right to be, in the Temple of God. Here we have the most serious and alarming symptom of the presence of secularism in our churches. It does not help the situation that some church people are prone to substitute ethical trivialities for the more basic virtues in their public defense of morals. Yet it cannot be denied that the church in a caste- or glass-segregated neighborhood is inevitably constrained to serve principally those who reside within the normal radius of its influence. The interracial church is a symbol merely, unless the neighborhood is interracial. Where the neighborhood consists of a variety of groups the church's membership should represent them.

It is recognized that the church has a primary responsibility for the religious education of its members, a responsibility involving the recruitment and supervision of church school teachers trained and competent to their task; the provision of courses, institutes and personal counsel for Christian parents; and the challenging of church young people to active

service in the community and a real share in the life and work of the church. For this, "made work" is no effective substitute. For youth and adult members alike there is needed more of the spirit of adventure and the element of courage.

The greatest single untapped resource of Protestantism is found in its laymen and laywomen who have not yet been successfully inducted into an understanding participation in the varied programs and problems of the local church, nor have they been challenged to consider in what ways the practice of their occupation or profession, be it house-wife and mother, or carpenter or teacher or lawyer, gives opportunity for the fuller realization of the Christian values to which their church membership commits them.

The individual Christian, who would combat the influence upon his own life of the pressures toward irreligion, must accept a self-discipline in the areas of his social, economic, religious and political interests. If his vocation is such as to afford little means for the expression of Christian values then he must find as an avocation an opportunity to serve the Christian cause in the work of the church itself or of the community. There are four disobediences which serve to keep the Christian from living a fully devoted religious life, (1) the modern tendency to crowd religion into an ever more limited period each week (a God who can be adequately worshipped in one hour a week is not worth worshipping); (2) the failure to make the reading of the Bible a daily and customary exercise; (3) the inability or unwillingness to develop and maintain a meaningful prayer-life; and (4) the failure in stewardship resulting in the spending of one's resources in ways which clearly do not indicate a life devoted to the cause of Christ.

In summary: the churches, enabled by a keen sense of the present reality of God, can:

(1) Be a courageous witness to that Divine Power which it is the primary function of the churches to receive and to communicate.

(2) Improve their processes of worship, preaching, Christian education, pastoral counselling, social service, and Christian fellowship in order to witness more effectively to the unique Christian truth.

(3) Enlist the assistance of our laity in order to relate the will and judgement of God to all of modern life; in homes, industrial relationships, business practices, public education, modern mediums of thought transmission, race relations and government.

(4) Intensify in each local fellowship a sense of fellowship with God in order to purify and strengthen the internal life of the church.

(5) Redeem the secular person and incorporate him into the fellowship of faith so that he may exemplify more perfectly the Christian

standards of conduct and in his own life prove the importance and the job of religion and thus lead others to seek it eagerly.

(6) Clarify and articulate our beliefs and doctrine in order to correct the religious ignorance of our day.

X CORPORATE ASPECTS OF THE HOME MISSION TASK

Winning America to Christ is a corporate task. Therefore, we invite all communions to join in a common effort to achieve this end, recognizing that it can be done only as we work together in the comradeship of Christian love.

This calls for a genuine and wide-spread movement for cooperation in which both churches and communities everywhere must face their need together.

We recommend that all communions encourage and support their churches in the establishment of local and state councils of churches; thus helping make real our response to the prayer of our Lord that we be *one*.

Among the areas and situations that call for corporate action are blighted urban districts, new housing projects, depleted rural communities, ministry to institutions, and to minority and special groups, such as migrant laborers, American Indians, foreign speaking peoples of non-Protestant background, campus student groups, and displaced persons.

In dealing with blighted residential areas in cities the strategy should be formulated through the appropriate council of churches and should provide both for denominational and for interdenominational projects.

The ecclesiastically cosmopolitan nature of new housing developments and the honor and prestige of Protestantism demand unified action based upon cooperative study and survey.

In confronting rural areas experiencing depletion of social and economic resources, we endorse the comity principles and the method of implementing them as adopted by the town and country church convocation in Lincoln, Nebraska, November 8-10, 1949. We urge that local self-studies be initiated in such depleted rural communities either by state councils of churches or by national home mission boards. The wide-spread use of "Rural Prospect" by Dr. Mark Rich and other related materials developed for the study theme "Toward a Christian Community" would supply a basis for these studies.

We recommend that state or city councils of churches establish departments of institutional ministry to provide for chaplaincies in hospitals, and penal institutions, to set up standards for chaplaincy training

and service, and to develop materials for the use of pastors who visit or counsel in hospitals and institutions.

We rejoice in the achievements already attained in our corporate ministry to such special groups as migrant laborers, share croppers, and American Indians. Where study warrants it, we recommend that such services be extended to other groups such as foreign language speaking peoples of non-Protestant background, displaced persons and campus student groups.

Since objective and thorough survey and planning can best be done cooperatively, we recommend that councils of churches establish departments of research and survey, and we add our endorsement to the proposed department of field research in the National Council of Churches of Christ in the United States of America.

We recommend that the support of interdenominational projects be a part of the total home missions strategy of national boards and that provision be made in their annual budgets for interdenominational ministries.

We recommend the coordination and timing of denominational and interdenominational programs and emphases in order to perform more efficiently the corporate task of the home missions enterprise.

In order to emphasize these corporate aspects of our church life there should be an immediate nation-wide restudy of the situation in every community to eliminate hurtful competition and to provide an adequate Christian service.

We call upon the denominations to initiate a national effort to carry the factual and emotional drive of the ecumenical spirit to every community, to enlist church members and both local and general officials in a sincere determination to work out with every local situation a co-operative program with eyes single to the will of God and the highest good of all in the community.



GENERAL CONSIDERATIONS

All of the discussions during this Congress, as well as the studies which preceded it, bring us to the recognition that we are in a period of profound and far-reaching change which affects every aspect of every field in which we are at work. The analysis of current conditions makes us keenly aware of the great significance of such factors as the following:

1. The long-range trends with respect to population show a temporary increase in the rate of growth following the war but a general movement toward a point of stabilization which may be reached toward the

end of this century. However, there is a significant change in the age distribution of the population, a generally lower birth rate combining with greatly increased longevity to give us an increasing number and proportion in the upper age brackets. There are still significant differences in the birth rate for different elements in the population, with important variations related to social, cultural, economic and other factors.

At the present time we are witnessing important changes in the distribution of population by regions and sub-regions. During the present decade, only eight states have significantly exceeded the national rate of growth, six of these being in the far west, one in the middle west and one in the south. There is also a significant shift of population within particular regions, with the rapid growth of certain centers or areas while other areas remain static or declining.

The long time shifting of the balance between urban and rural populations continues but with new elements added. The period of growth of great central cities appears to be about over. The rate of growth of suburbs and satellite cities has in many cases been spectacular. The farm population has sharply declined. The most rapidly growing single segment of the population for two decades now has been what is described as the "rural non-farm population." This introduces as distinctive a new type of social organization as did the initial development of the suburb.

The very high rate of population mobility during the present decade is a war-created phenomena in part but seems to be in some measure a characteristic of the times which will continue. One of the immediately significant aspects of it is related to the widespread redistribution of particular racial or cultural groups which is having a devastating effect upon the assumed solidarity of many communities.

On the whole, any long-range movement toward stabilization of population cannot be regarded as static in character but as a form of dynamic stabilization. That is to say, we may approach stabilization as to the total but with a constant shift in the significance and the arrangement of the parts.

2. The problem of intergroup relationships within society has assumed new form and significance. One phenomenon of our day has been the emergence of strong, vividly defined pressure groups. Many of the natural distinctions within society are being so organized. That is true of labor, business groups, particular professions, certain racial or cultural minorities. Such groups are strongly influenced by political and other considerations and are often exploited for political ends.

Formerly, whatever distinctive status most minority groups had was imposed upon them. It was a part of a practice of segregation, enforced by law or social tradition. Recently there has been a tendency toward the

conscious assertion of distinctive character by such groups but with a struggle for equality of status. Frequently, the ideal of a completely unsegregated society is as much resisted by minority group leaders as by the majority.

The great danger in this is that we shall lose entirely the concept of society or of community as a whole and will substitute for it the concept of distinctive and competing groups, all asserting and maintaining their position in society by the familiar process of bloc pressures.

3. Everyone is familiar with the extent to which we have gone in asserting the responsibility of the state for fundamental social welfare. While some aspects of this constitute a present political controversy, it has actually been a slow and steady evolution over a long period of years in which society, through local, state or federal governments, has asserted a corporate responsibility within an ever widening range of concerns.

The results of this process have certainly not been all good or all bad. The social gains, especially in relation to such interests as education, health, housing, social security, etc. have been impressively great. At the same time, this trend has a corrosive affect upon individual initiative and self-reliance and raises many important questions as to the future of voluntary organizations and private initiative in many fields broadly included within the area of social welfare.

4. The general expansion of available facilities for education and cultural development has been spectacular, particularly in recent decades. In spite of obvious deficiencies and inequalities, the formal enterprise of education has made remarkable progress. At the same time, the informal agencies of education, of mass communication and of mental conditioning have assumed a place in modern life for which there is no precedent. This is a development involving desirable and, to the highest degree, undesirable elements.

5. There are many evidences that American life is passing through a moral crisis. Not only is the nature of modern society so complex that moral standards seem for many to have lost their clarity so that there is much genuine ethical confusion, it is also true that by any standards the current prevalence of crime, gambling, drinking and other forms of immorality indicate a serious weakening of traditional standards.

Such factors as these and many more that might be mentioned are important in shaping the situation within which Home Missions must do its work. We, in common with many other agencies that are concerned with social welfare, are embarrassed by the continuing importance of certain unresolved tensions, the implications of which

are familiar to us in many fields. One we may describe simply as the problem created by the persistence of the distinctions among churches which are based on essentially non-religious factors. Such tensions are often very tenacious and persist as the occasion for them has passed. A second is the familiar problem of achieving a proper balance among local regional and national interests. Each has authentic value but a great deal of energy is wasted by our failure to get them properly adjusted to each other. A third is the familiar urban-rural tension, the final solution of which still eludes us and which is being made even more difficult now by the constant spill over of urban populations into surrounding rural areas. The fourth is the problem of reconciling a necessary emphasis on specialization in function and program with an inclusive concept of total welfare. Much of our organizational confusion results from the conflict between technical specialization and the necessary inter-relatedness of all specialized interests.

As the Home Mission agencies approach their enlarged task, we believe that we must keep before us such considerations as the following:

(1) We must adjust ourselves psychologically to the fact of change. We have a permanence which we can offer to a changing world but we have also an organization and a program which we must be prepared to change and adapt at need.

(2) In such a situation as the present, the Christian cause must certainly have a seriousness and earnestness comparable to the crisis psychologies of many secular causes. The church needs a new sense of urgency about its missionary business.

(3) In many situations, at least, we need to develop a new philosophy of our mission. For one thing, we must learn to think functionally instead of institutionally, that is, in terms of our ability to permeate society with a Christian spirit rather than in terms of the maintenance of particular institutions. Further, the Home Mission enterprise must attach itself locally to the abiding community rather than to an individual shifting constituency.

(4) In a day which has carried every form of technology to such a high degree of competence, we must likewise develop the Home Mission enterprise on a new high level of competence. We do not imply that spiritual devotion has become less important but that it needs the reinforcement of the best intelligence and technical skill which we can produce.

(5) There is demand in our day for a more precise and convincing definition of the relevance of the Christian message in terms of the problems and tensions of everyday life. The concern of the church for welfare, in the broadest and most fundamental sense, is of the essence of the Gospel. Obviously, Home Missions which have so long ministered to the ills occa-

sioned by social injustice must be prepared to bring its influence to bear for the eradication of injustice.

(6) Clearly, we must be more conscious than we have been of the bearing of our Home Mission enterprise upon the world field. America has moved into a role of world leadership. The character of that leadership depends upon the character of America which in turn depends, to no inconsiderable extent, upon the character of the Home Mission enterprise.

(7) It seems inescapable that we must now undertake a strenuous program of advance and expansion. That is true with respect to every aspect of our work, evangelistic outreach, new church development, practical ministries of every sort. Furthermore, this program must be conceived not merely as a multiplication of individual projects but as a great movement undertaken on behalf of the Christian Church as a whole and directed toward life as a whole.

In order to do this, we must accept and develop the corporate nature of the task of the Church. We are pitted against powerful united forces, many of them national and international in outreach. Our deep need and opportunity call for massed strength.

(8) We rejoice in the decision to bring into being the National Council of the Churches of Christ in the United States of America before the end of 1950. This new and comprehensive organization, of which the Home Missions Council will become a part, represents the most significant development of the cooperative organization of American Protestantism. This should have the fullest measure of support of all Home Missions agencies and of the entire church.



MESSAGE TO THE CHURCHES

The Church owes its existence to the Good News. It is created and sustained by the ever renewed assurance that, in the life, sacrifice and victory of Jesus Christ, God has conquered the power of enmity, evil and death. This is indeed Good News. It has power to shatter the human heart with wonder and shake the world with hope.

While the Church is brought into being by the Gospel, it ceases to be the Church unless it is the bearer of this Good News to all mankind. Thus the Church is given its mission. It is called to make known God's redeeming love and bring all of life under the Lordship of Jesus Christ.

The mission of the whole Church is also the mission of every congregation. The local church is a portion of the Christian Community resident in a given place but called to accept the full commission of its Lord, to share its faith and life with the neighborhood, the nation and

the world. Mission boards, institutions, and missionaries are instruments by means of which the local church extends its ministry to the farther bounds of its parish.

In the work of Home Missions the churches join in communicating to all the people of the nation a saving faith in Jesus Christ, a meaningful life purpose in His service, and a demonstration of the power of the Gospel to bring justice, mercy and true fellowship into the ways of the common life. Each church fulfills its Christian vocation only as its members are informed and motivated to bear their own responsibility in performing the missionary task for which the Christian Community exists.

The National Congress on Home Missions calls upon all churches and church members to examine themselves as to the vitality of their sense of mission, the quality of their Christian witness in our own nation, and the fidelity of their stewardship of those gifts of time, talent and money which God has entrusted to them. We ask the Christian people of America to sustain with their prayers the work of home missions and the multitude of faithful missionaries, so that our country, strong in the faith and fruits of the Gospel, may be used of God to reconcile the world unto Himself and His purpose for mankind.

NATIONAL CONGRESS ON HOME MISSIONS

Sponsored by

The Home Missions Council of North America

Home Missions
for a
Christian World

January 24-27, 1950

Deshler-Wallick Hotel

Columbus, Ohio

Program—NATIONAL CON

TUESDAY, JANUARY 24th

3:00-8:00 P.M.	Registration	Balcony
2:00-4:30 P.M.	Orientation Meeting for Youth Delegates	Room 216
7:30 P.M.	OPENING SESSION	Ball Room
	TRUMAN B. DOUGLASS, <i>presiding</i>	Worship: JOHN R. STALKER
	<i>The Challenge of Home Missions—</i>	
	<i>To the Local Church</i>	RALPH W. SOCKMAN
	<i>To the National Board</i>	HERMANN N. MORSE

WEDNESDAY, JANUARY 25th

9:00 A.M.-12:30 P.M. SEMINARS

Subject	Chairman	Place of Meeting
1. <i>Home Missions Personnel</i>	Laurence Lange	Room 1440
2. <i>Home Missions Institutions</i>	Arnold Purdie	Room 1540
3. <i>Home Missions and Special Groups</i>	Paul Warnshuis	Ball Room
4. <i>Home Missions in Extra Territorial Areas</i>	Earl R. Brown	Room 218
5. <i>The Rural Home Mission Task</i>	Mark Rich	Council Chamber City Hall
6. <i>The Urban Home Mission Task</i>	Lincoln Wadsworth	Hall of Mirrors
7. <i>Home Missions and Human Rights</i>	Richard VandenBerg	Parlors A and B
8. <i>Corporate Aspects of the Home Mission Task</i>	Stanley U. North	Parlors I and J
9. <i>Home Missions and the Forces of Secularism</i>	Arthur L. Swift	Parlor C
10. <i>Undergirding the Home Mission Enterprise</i>	G. Pitt Beers	Parlor H

2:00-4:00 P.M.	GENERAL SESSION	Ball Room
	MRS. J. D. BRAGG, <i>presiding</i>	Worship: JOHN R. STALKER
	<i>Forces Shaping the Home Mission Task—</i>	
	<i>Population Trends</i>	CONRAD TAEUBER
	<i>Secularism</i>	REINHOLD NIEBUHR

4:00-6:00 P.M.	RECEPTION	Governor's Mansion
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8:00 P.M.	GENERAL SESSION	Ball Room
	W. VERNON MIDDLETON, <i>presiding</i>	Worship: JOHN R. STALKER
	<i>Rechurching America—</i>	
	<i>In Urban Centers</i>	JACOB A. LONG
	<i>In Rural Areas</i>	MARK A. DAWBER

THURSDAY, JANUARY 26th

9:00 A.M.-12:30 P.M.

2:00 P.M.-5:00 P.M.

7:30 P.M.

SEMINAR SESSIONS

OPEN SESSION

TRUMAN B. DOUGLASS, *presiding*

Memorial Hall

Worship: G. PITT BEERS

Home Missions and Human Rights—

Democratic Values

Blood and Tears

DOUGLAS HORTON

H. GORDON HULLFISH

FRIDAY, JANUARY 27th

9:00 A.M.-12:00 M.

GENERAL SESSION

Ball Room

JAMES ROBINSON, *presiding*

Here's What We're Doing—

Premiere of a new filmstrip on home missions—*Made in the U.S.A.*

Reports from the mission field

Eugene Smathers Big Lick, Tennessee

Oliver Hotz Cincinnati, Ohio

Miss Mary Murray Detroit, Michigan

Esau Joseph Sacaton, Arizona

Amy Robinson Durant, Oklahoma

Dan B. Genung Los Angeles, California

T. F. Salazar San Francisco, California

This Job of Ours

JAMES ROBINSON

2:00-3:30 P.M.

GENERAL SESSION

Ball Room

TRUMAN B. DOUGLASS, *presiding*

Report of the Findings Committee

3:30-4:00 P.M.

A SERVICE OF INSTALLATION

Ball Room

of I. GEORGE NACE as Executive Secretary of the
Home Missions Council of North America

Please Note—Every Congress delegate is cordially invited to be present at the reception on Wednesday afternoon at the home of Governor and Mrs. Frank Lausche on East Broadway. Admission will be by card; any delegate who has not received his card should inquire at the Congress office, Rooms 222-223. Because of the size of the group, it is necessary to designate the hour on some cards as four to five and on others as five to six.

Rev. E. H. Johnson, General Secretary of the Student Volunteer Movement is in general charge of the youth delegation. On Wednesday and Thursday evenings, all youth delegates will gather for dinner and discussion at 5:45 at the Y.W.C.A., 65 South Fourth Street.

All sessions will be held in the Deshler-Wallick Hotel with two exceptions: the Seminar on "The Rural Home Mission Task" will meet in the Council Chamber of the City Hall, West Broad and North Front; and the open meeting on Thursday evening in Memorial Hall, Broad Street and Sixth.

WHO'S WHO AT THE CONGRESS

Officers of the Home Missions Council of North America

President: TRUMAN B. DOUGLASS, Executive Vice-President of the Board of Home Missions, Congregational Christian Churches.

Vice-Presidents:

MISS ELINOR K. PURVES, First Vice-President of the Board of National Missions, Presbyterian Church in the U. S. A.

W. VERNON MIDDLETON, Executive Secretary of the section of Church Extension of the Methodist Church.

MRS. ARTHUR M. SHERMAN, Executive Secretary of the Women's Auxiliary of the Protestant Episcopal Church.

Recording Secretary: RICHARD J. VANDEN BERG, Executive Secretary of the Board of Domestic Missions, Reformed Church in America.

Treasurer: MISS EDNA R. HOWE, Treasurer of the Woman's American Baptist Home Mission Society.

Speakers

MARK A. DAWBER: Executive Secretary of the Home Missions Council of North America.

DOUGLAS HORTON: Minister and Secretary of the General Council of the Congregational Christian Churches.

H. GORDON HULLFISH: Professor of Education, Ohio State University.

JACOB A. LONG: Professor of Christian Social Ethics, San Francisco Theological Seminary; formerly Secretary of the Department of Urban Work, Presbyterian Church in the U. S. A.

REINHOLD NIEBUHR: Professor of Christian Social Ethics, Union Theological Seminary, New York.

JAMES ROBINSON: Pastor, Church of the Master, New York.

RALPH W. SOCKMAN: Pastor, Christ Church, New York.

JOHN R. STALKER: Professor of Practical Theology and Rural Work, Divinity School of Kenyon College, Gambier, Ohio.

CONRAD TAEUBER: Chief of the Statistical Branch, Division of Economics, Marketing and Statistics, Food and Agricultural Organization of the United Nations.

Seminar Chairmen

G. PITT BEERS: Executive Secretary of The American Baptist Home Mission Society.

EARL R. BROWN: General Executive Secretary of the Division of Home Missions and Church Extension of the Methodist Church.

LAURENCE W. LANGE: Secretary for the Division of Missionary Personnel, Board of National Missions, Presbyterian Church in the U. S. A.

STANLEY U. NORTH: Director of the Department of City Work of the Board of Home Missions, Congregational Christian Churches.

ARNOLD PURDIE: Assistant Secretary of the Department of Christian Social Relations, Protestant Episcopal Church.

MARK RICH: Secretary of the Town and Country Department of The American Baptist Home Mission Society.

ARTHUR L. SWIFT, JR.: Professor of Church and Community and Director of Field Work, Union Theological Seminary, New York.

RICHARD J. VANDEN BERG: Executive Secretary of the Board of Domestic Missions, Reformed Church in America.

LINCOLN B. WADSWORTH: Secretary of the Department of Cities of The American Baptist Home Mission Society.

PAUL WARNSHUIS: Assistant Secretary in charge of Spanish-speaking Work for the Board of National Missions, Presbyterian Church in the U. S. A.

Installation of

THE REVEREND I. GEORGE NACE, D.D.

as Executive Secretary of

THE HOME MISSIONS COUNCIL OF NORTH AMERICA

Three-thirty o'clock

January twenty-seventh, Nineteen hundred and fifty

Desbler-Wallick, Columbus, Ohio

Order of Worship — Minister-in-charge: TRUMAN B. DOUGLASS *President, Home Missions Council of North America*

THE PRELUDE

THE OPENING SENTENCES (*Congregation standing*)

Minister: Christ loved the Church, and gave Himself for it; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Unto God be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

THE HYMN

The Church's one foundation is Jesus Christ her Lord;
She is His new creation by water and the word;
From heaven He came and sought her to be His holy bride;
With His own blood He bought her, and for her life He died.

Elect from every nation, yet one o'er all the earth,
Her charter of salvation one Lord, one faith, one birth;
One holy name she blesses, partakes one holy food,
And to one hope she presses, with every grace endued.

Yet she on earth hath union with God the three in One,
And mystic sweet communion with those whose rest is won;
O happy ones and holy! Lord, give us grace, that we,
Like them, the meek and lowly, on high may dwell with Thee. Amen.

THE INVOCATION—all uniting (*Congregation seated*)

Almighty God, who has built Thy Church upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, and who hast saved us and called us with an holy calling, according to Thine own purpose and grace: grant us, we beseech Thee, the help of Thy Holy Spirit, and so cleanse our hearts and strengthen our faith, that we may yield ourselves afresh to Thine obedience and glorify Thy holy name: through Jesus Christ our Lord. Amen.

THE READING OF THE HOLY SCRIPTURES

John 10: 11 - 18

II Corinthians 4: 1 - 18

THE SERVICE OF INSTALLATION

Minister: And Jesus said, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and he that loseth his life for my sake shall find it.

You have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

My brother, seeing that you have been called by the grace of God to this ministry and that we are about to commit this high responsibility to your charge, I now ask you, in the name of God and in behalf of these representatives of the Home Missions Council of North America:

Are you persuaded that you are called of God to this service, and do you trust in his grace to aid you in fulfilling the duties of this office?

Response: I am so persuaded, and I do so trust.

Minister: Will you fulfill the duties of this office as a continuance of the ministry to which you have been ordained, rededicating yourself to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord?

Response: God helping me, I will.

Minister: Do you, strengthened by the Holy Spirit, engage faithfully to discharge all the work entrusted to you, to labor for the advancement of the Kingdom of Christ and to promote the peace and unity of his Church?

Response: I will so do, the Lord being my helper.

Minister: Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. Amen.

Response by the Congregation: (*All standing*)

We, the members and representatives of the Home Missions Council of North America, acknowledge and receive you as our leader in the common task to which we now rededicate ourselves. We promise to encourage you in your labors, to walk with you in humility as disciples of our Lord, and to serve as we are called in ministering to our brethren and for the upbuilding of the Church of Jesus Christ.

THE PRAYER OF INSTALLATION (*Congregation seated*)

THE HYMN (*Congregation standing*)

Glorious things of thee are spoken, Zion, city of our God;
He whose word cannot be broken, formed thee for His own abode;
On the Rock of Ages founded, what can shake thy sure repose?
With salvation's walls surrounded, thou may'st smile at all thy foes.
See, the streams of living waters, springing from eternal love
Well supply thy sons and daughters, and all fear of want remove.
Who can faint, while such a river ever flows their thirst t'assuage;
Grace which, like the Lord, the giver, never fails from age to age.
Blest inhabitants of Zion, washed in the Redeemer's blood!
Jesus, whom their souls rely on, makes them kings and priests to God.
'Tis His love His people raises, over self to reign as kings:
And as priests, His solemn praises each of a thank-offering brings. Amen.

THE BENEDICTION

